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The DECAY of
CHRISTIANITY.

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L E C T U R E S,

P R E A C H ' D

In the Year 1736. at St. PAUL's;

And now Publish'd,

Together with what before was intended
for the P R E S S,

By Way of a more full A N S W E R to a
late P A M P H L E T, entitled,

CHRISTIAN LIBERTY Asserted, &c.

By the Reverend

Mr. EDWARD UNDERHILL,

Vicar of Pritlewell in Essex.

An sua enique Deus, fit dira Cupido. Vir. Æn. 9.

L O N D O N,

Printed for S. AUSTEN, at the Angel and Bible in
St. Paul's Church-Yard. 1737.

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TO THE

Most Reverend FATHER in GOD,

J O H N,

Lord Archbishop of Canterbury, &c.

May it please your GRACE,

To accept of my most submissive Address to your Lordship, in intreating most humbly your Grace's Protection of what is here published in Defence of those Doctrines and Divine Truths our Church ever maintain'd, which is now blessed and adorned with so excellent a Person as your Lordship at the Head of it.

I have neither the Happiness nor the Honour to be personally known to your Lordship, and do therefore most humbly ask Pardon for my Presumption in this Dedication. But when I reflect upon the great Character your Lordship, through the whole Course of your Life, has so

deservedly maintained, of the most
finish'd and consummate Scholar ; the
 unanswerable Defence of these Truths
 in your Lordship's Writings and
 Charges given to your Clergy : I
 trust your Lordship's Goodness will
 take this small Treatise into your
 Patronage, and forgive not only the
 Deficiency of the Performance, but
 my own too great Assurance, as be-
 ing utterly unknown ; but take this
 Opportunity to do myself the Ho-
 nour, with all imaginable Venera-
 tion and Respect, to subscribe my-
 self what I ever was, and am, with
 the greatest Sense of Duty and Obe-
 dience,

24 OC 62

Your GRACE'S

Most Humble, most Dutiful,

and most Obedient Servant,

London, Aug. 20.
 1737.

Edw. Underhill.

THE
P R E F A C E

IR Roger L'Estrange has told us, *That a Man had as good go to Court without his Cravat, as Publish a Book without a Preface:* That I might not be thought *unfashionable*, therefore, I have wrote one before this little *Treatise*, and must own it is more out of *Custom* than *Necessity*; for indeed I have very little to say, except it be that I *impertinently* tell the World, that the greatest Part of what is now publish'd, was intended for the *Press* more than a *Year and half ago*; but was laid aside for some particular *Reasons*, though from no one *Consideration* so much, as from my own *Experience* of those *Mischiefs*

chiefs that arise from *Disputes*, having always observed that *Controversies* and *Debates* in Matters of *Religion*, especially in Relation to the more *mysterious* Parts of it, have tended much more to the *Detriment*, than to the *Advantage* of Christianity. But when I found in the *Publick Papers*, that the *Author of Christian Liberty* asserted, had publish'd a Defence of his *Book*; I thought it became me not to be any longer Silent, but according to my *Office* and *Station* in the World, to do what lay in my Power (though somewhat late as it is) to obviate the spreading *Contagion* of those pernicious *Doctrines* it contains; the *Author* being more Audacious than any, not sparing his *God and Saviour*; but together with *Him* in every other Part, boldly striking at the *Vitals* of *Christianity*.

As

As a full Answer therefore to this *Author*, I have endeavour'd to *Illustrate* and *Defend*, these five following *Particulars*.

First,—To vindicate the *Divinity* of *Christ*, by proving that He was *truly and properly invok'd* as God, and not worship'd with *inferior mediatorial* Worship only as an *inferior subordinate* God, as this *Author* would have us believe.

Secondly,—It is proved that *Christ* was *Creator* of the *World*, equally with *God the Father*, and not a *ministerial Agent* only, as this *Author* declares *Him* to have been.

Thirdly, — I vindicate the *Orthodoxy* of *Clemens of Alexandrinus*, and of *Origen*; but more particularly of the latter, as to the *Divinity* of *Christ*.

Fourthly,

Fourthly—The Divinity of Christ is maintained and proved from Pagan as well as Sacred Authority.

Fifthly,—The false Quotations, unwarrantable Translations, and Misrepresentations of the Primitive Writers, as Abused by this Author, are detected and laid open.

This being the chief of what I judge Necessary, and indeed more than was intended, I have nothing to say further, except it be to *intreat*, that the Sincerity of my good Intention, may make Way for the more easy Excuse, of the Weakness and Deficiency of what I have done; for if my Pen be, neither Learned nor Artful, my Heart is Honest, and that will ever be my Defence let the Success be what it will.

24 OC 62

T H E



THE
Abuse of LIBERTY,
The DECAY of
CHRISTIANITY, &c.

Σ κενταυρικῶς ἐνῆλθαθ' ὅσις — says
Aristophanes in his Βελραχὸν.—
Whoever this is he comes on
with an undaunted Assurance e-
qualling the audacious Sallies of a *Centaur*,
—and that he is uncommon, even monstrous
and frightful, will appear from the whole
Course of his Writings, which are not only
absurd, inconsistent and impious, but indeed
B false,

false, abusive, and reproachful: He seems entirely to be lost to a Sense of good Manners, little considering that when the *Scholar* writes, the *Gentleman* should guide the *Pen*, and that it highly reflects upon the Understanding of a Man of *Letters* to lash out into scurrilous and opprobrious Language, and is not only indecent in itself, but equally betrays a Want of *Honour* and *Weakness* of Mind; if my *Lord Roscommon's* Observation has any Truth in it, who, long ago has told us, that

Want of Decency is Want of Sense.

The Truth of this Charge is but too apparent, from your scandalous and inhuman Treatment of the very *worthy* and very *learned* Dr. *Waterland*, who without any Regard to Truth, Honesty, or Candour, you represent under the most ignominious and infamous Characters, that are in the Power of Malice to invent, or that *Humanity* can suffer by by: Sure you never read *Terence*, or the Scoundrel *Davus* would have taught you better Manners.

Bona

Bona Verba queso —

Says he to his Master, good Words I beseech you, Sir, but you verify the Proverb there made use of,

Davus es non OEdipus.

You are *Davus* still and no *Conjurer*.

That Men should behave in such an insolent injurious Manner, at the same Time they are pleading for *Liberty*, *Moderation*, *Freedom from Censure*, and *Exemption* from all *Punishment* upon *Religious* Accounts, is to me a surprizing *Contradiction*, and therefore cannot persuade my self they make use of this *Plea* with any other View, but to weaken the *Authority* of the *Magistrate*, to sap the *Foundations* of Power, and to *enervate* the *Validity* of the *Laws*, and render all *Discipline* and *Correction* useless or tyrannical, as desiring none but themselves to be their *Judges*, that they might with *Impunity* be as *licentious*, as *audacious* and *irreligious* as they please. But I have done with this, for indeed the *worthy* Name and very *celebrated* Character of the *Person*, gives the

Lye to all you say and bids Defiance to your Reproaches.

I shall therefore proceed to examine the Subject Matter of your Book, and that as sincerely and candidly as I can.

In order to this I will begin with *you* just where you begin with Dr. *Waterland*, and shall do what I can to maintain the Truth of that Assertion you there quote from him, and hope to manifest, that all you have said against it, is false, unchristian and impious: Namely in your 9th Page, where you give us Dr. *W's* Words—*Can those who believe Christ to be God, and who honour him as such, ever think it reasonable or pious to hold Communion with Men, who by what they call inferior Worship do thus manifestly dishonour and degrade their God and Saviour denying his Divine Perfections, adding likewise what he says in another Place—That Guilt is contracted by communicating with those, who openly and resolutely corrupt the Faith, knowingly or ignorantly in very important Articles.*

The

The whole of which is undoubtedly true; and what you say in Opposition to it, when examined, will tend rather to establish than overthrow it: For say you, *How do they dishonour Christ, who honour him with every Title ascrib'd to him in Scripture, who refuse him not the Title of God,* tho' to be sure not in Dr. *Waterlands* Sense, the one God of Christians: But is not *Christ* as much the *one God* as the *Father*, and the *Holy Ghost* as *Christ*, without any *essential Distinction, Superiority, or Subordination*, but yet you would degrade *Christ* by giving him only mediatorial or *inferior Worship*: I am at a Loss to apprehend your Design in such absurd *Positions*, for if *Christ* be God, to worship him in a mediatorial Way only, is an absolute Dishonour, and an inexcusable Indignity offer'd him, and if he be not God to worship him at all is impious and profane.

You are pleas'd to ridicule the *Orthodox*, by calling them *Tritheists*, because we assert a *Trinity of Persons* in one and the same *Deity*, yet you can never prove that
we

we say there are three *Gods*, or any Thing that comes up to it : But whatever you may call the *Orthodox*, the Appellation or Name you are to be distinguish'd by, must indeed be altogether new and uncommon : Give me Leave therefore to salute you by the Name and Title of a *Semitheist*, since you make Christ to be an inferior subordinate *God*, or as from the Thread of your Reasoning may plainly be gather'd, *Half a God and half a Creature* : If then our Saviour be of such a middle Nature, inferior to God, but superior to all Creatures, I would gladly know of you, whether he was the only *Being* of that Sort, or whether any more were created of that *Middle Order* : And since you say you give him the Title of *God*, let us know what *God* he is, if not the one *God* of Christians.

With what View therefore you made Use of the Heathen Notions of '*Demons* or *Middle* inferior *Godlings* in your Plea for human *Reason*, upon which I wrote *Remarks* some few Years ago, seems from hence to be very evident, that in the
strict

strict and proper Sense of the Words in 1 *Tim.* iv. 1. you might revive the *Doctrine of Demons*, and make the Way to the utter *Extirpation of Christianity* more plain and easy, by robbing it of that Authority and Esteem that arises to all its Professors, from a steady unshaken Persuasion of the *unoriginated and eternal Divinity* of its Author. — That he existed from all *Eternity*, and in the *Fulness of Time* became the great *Mystery of Godliness*, *God manifested in the Flesh*. Thus will you advance the most *Heathenish* impious Absurdities, to maintain your *Blasphemy* and *Infidelity*, when you talk of an inferior *Worship* to be given to Christ, as a subordinate *inferior God*: Thus would you by *debasing and depreciating the Divine Nature* of Christ, support and gratify the *Licentiousness* of a *profligate Age*, and restore the Dominion of the *Devil*.

I would demand of you, whether Christ whilst he was upon Earth, was worshipped in an *inferior mediatorial* Way only, and that *He* was worshipped with *Divine Honours* from the *Manger* to the *Cross*,
and

and from thence to his *Ascension*, cannot be deny'd ; or whether, when the *Host of Heaven* was commanded to worship *Him*, it was in a *mediatorial inferior Way*, the Words are, *Worship Him, all ye Angels, or let all the Gods or Angels worship Him* ; as *Psalm* xcvi. 7. and *Heb.* i. 6. This could in no wise be *inferior mediatorial* Worship ; he was never intended to be their *Mediator* ; for *He took not upon him the Nature of Angels* ; or whether the *Thief* upon the *Cross*, though he saw his Human Nature in the same unhappy State with himself, was not convinced that *He* was really *God*, and *Sovereign Lord* both of *Heaven* and *Earth*, when, without any manner of Application made to the Father, he pray'd to *Jesus* and said, *Lord, remember me when thou comest into thy Kingdom*, *Luke* xxiii. 42.

But indeed yourself, and some other Advocates of the like *Doctrines*, as you have almost entirely shut him out of his *Kingdom* in this World, so would you make Mankind believe *He* has no *Right to any* in another.

However

However, before I take my leave of you in this Particular, I cannot but remark the very dangerous and direct Tendency this has to support one of the most impious as well as absurd Doctrines of the Church of *Rome*, in praying to *Saints* and *Angels*, as their *Mediators*, to present their Prayers (as you delight to express yourself) to the *Supreme God*. As to the *Virgin Mary*, the Mother of God, to intercede with *her Son*, to *Saints* without Number, to use their good Offices with both, that their Petitions may be accepted, and their *Necessities* reliev'd. Here is a Doctrine then to vindicate—*Sancta Maria, ora pro Nobis*, with a witness: for if *Christ* be a *subordinate, inferior* God, and to be worshipped only in an inferior Way, the *Papists* will not fail to make use of it to maintain their Practice in this behalf, and to justify their Worship of all those canonized *Saints* the most superstitious Legend can contain. You would indeed sometimes, by your Zeal against Popery, seem to compound for your Infidelity, and thereby compensate for the Injury you

C have

have done to the *Christian Religion* ; but at the same time you publish and advance those Doctrines that directly tend to the Defence of their abominable *Corruptions* ; for if *Christ* be only a *Creature*, the *Papists* will soon persuade the World, that another *Creature* may have *inferior mediatorial* Worship as well as he.

And not only in this, but as well in that common Notion which is given out by you *Sceptics*, and by your *Help* has obtain'd in the World, *That if a Man's Morality be justifiable, it is no Matter what his Religion is, whether Christian or not.* And why not a *Papist* then as well as any other ? and should a *Deist* charge any one of their *Communion* with their *Doctrine of Transubstantiation*, might he not justly reply, tho' I am so *absurd* as to persuade my self that I eat my God, yet I am not so impious as to *deny him*.

But thus it has been, and I fear ever will be, that corrupt Churches have Recourse to the Principles of *Infidels* for their *Defence*, and *Infidelity* evermore dwelling and insisting upon such *Corruptions*,

tions, not with any Design to reform them, but indeed the more to expose and reproach *Christianity*.

In your 10th Page you affirm, and without the least Exception, tho' put interrogatively, *That it is no degrading of Christ by inferior Worship, to worship him not primarily, but in Subordination to the one God and Father of all, to whom he is Mediator, and thro' whom therefore all our Prayers and Praises, ought primarily and ultimately to be offer'd up to God the Father*: This you declare to be your Rule of Worship, and if Dr. W. were consistent with himself it would be his also.

And this you offer to maintain from Scripture, as in your 9th and 42d Pages, first from *Ep. iv. 6. One God and Father of all, who is above all, and thro' all, and in you all*, and from hence you exclude the *Divinity* of the *Son*, and deprive him at once of his *Godhead*, because the *Father* is here said to be *above all*.

But let any unprejudiced Reader judge and determine, whether these Words ought at all to be understood in such a Sense, or can possibly be apply'd in this Manner, unless they are wrested and brought as it were by Violence to speak what they never meant or intended: for as there is but one Lord or supreme Governor over all, one Faith, one Baptism, wherein we are baptized in the Name of the Father, and of the Son, and of the Holy Ghost, yet notwithstanding we are baptiz'd in the Name of these three Persons, they are but one God, *who is Father of all, above all, thro' all, and in you all*, speaking without the least Regard to the *Priority of Personality*, but as comprehending the fullness of the Deity, three *Persons* and but *one God*; and this one God *is the Father of all, above all, and in you all*; and this I will maintain to be the true Intent of the Apostle in these Words, whatever a *Sabellian*, an *Arian* or *Deist* may say to the contrary: This agreeing exactly with the End the *Apostle* had in View to establish *Unity*, and prevent *Divisions* in the Church,

that

that as the *Church of Christ* consists of many Members, yet is but one *mystical Body*, that as these *Members* are admitted into the Church by one and the same *Baptism*, that as this *Baptism* is in the Name of three *Persons* yet but one God, so let this remind you of the perfect Unity all Christians ought to maintain amongst themselves, and serve as Examples to excite and instruct you to cultivate and improve it.

Your next Inference from the *6th of St. Matthew, ver. 9.* is so wild and incongruous that no one can come into it: We have somewhat a larger Account of this in *ii. of St. Luke*, who tells us our Saviour's Disciples besought him to teach them to pray as *John* had taught his Disciples; they are by our *Lord* commanded when they pray to say, as in *St. Matthew, Our Father, &c.* From whence you would infer that no Prayer or Supplication ought to be made to the *Son*, but primarily, and only to be directed to, and to terminate in the Father; and might not this Prayer as well be made use of against your *mediatorial* Worship, being it does not conclude

clude in the Name or Merits of *Jesus Christ*: But indeed our Saviour had nothing at all of what you mention in View, doing this in Regard to the *Jews*, who at that Time had no Notion of a *Trinity*, and himself being equal in *Godhead* with the *Father*, was equally honour'd in the *Act of Supplication* or Prayer; and to have taught them in any other Way might have puzzled them more than it would have instructed them, and tended in the Main more to *Confusion* than to the Furtherance of *Piety and Devotion*; and notwithstanding none but the *Father* is named *here*, yet the *Son* is included and of Necessity imply'd and understood; for in the Words, *thy Kingdom come*, altho' immediately ask'd of and petition'd from the *Father*, and said also to be *his*, yet their true Meaning is, and they must be understood of the Kingdom of the *Messiah*; for as in your *fiftieth Page*, according to Dr. *W.* — *The Son being allowed to be of the same Nature with the Father, and equal in all essential Perfections*, whether directed to *Father or Son*, the same God,

the

the same divine *Essence* is equally worship'd and ador'd.

To go on with this coherently, I must pass over to what you say in your 120th Page: *The Scripture never directs us to pray to Christ or the Holy Ghost, but the Command of Christ and the Practice of his Apostles concur in the offering up all Prayer and religious Worship, to the only true God the Father in the Name of Christ, who is the only true Mediator between God and Man. And in your 125th Page, You affirm, that the ancient Church taught, that God the Father only ought to be invoked and worship'd in the highest, strict, and proper Sense of Prayer and Worship, i. e. as the original, primary and ultimate Object of all religious Adoration. And in your 126th Page, That Christ was invoked in a mediate subordinate Sense, that he might as our Mediator offer up, and by his Mediation render effectual our Prayers to the one God and Father. With what Face you can alledge this, unless you are lost to all moral Truth, as well as the Truth of Christianity, I cannot see;*

I think I have you fast, as will appear both from *Scripture*, the *Apostles*, and the *undoubted Evidence of Antiquity* and all against you.

The first Text of *Scripture* I shall offer is, *Acts* vii. 59. *And they stoned Stephen, calling upon God and saying, Lord Jesus receive my Spirit.* What God do you think he call'd upon but the *Lord Jesus*, for God the Father is not mention'd nor *invok'd*, the *Lord Jesus* is here expressly *invok'd* as being in every Respect the true *God*: Nothing less than God the Father of Spirits, being able to receive the *Spirit* of any Man to take it into his *Protection*, and to compleat its *Happiness* hereafter.

Again, when our *Lord* appear'd to *St. Paul* at the Time of his Conversion, and *Paul* said unto him, *who art thou Lord?* our *Lord* reply'd, *I am Jesus whom thou persecutest, it is hard for thee to kick against the Pricks*, even beyond all Imagination hard for some Men to kick so obstinately as they do: And afterwards when our *Lord* appear'd to *Ananias*, directing him in a Vision to go to *Paul* at *Tarsus*,

Taxsus, being now a chosen Vessel, *Ananias* does not immediately obey the Heavenly Vision, but rather seems to think it impracticable, by Reason of his having persecuted the Church at *Jerusalem*, as we read in the 9th of the *Acts*, ver. 14. And that even there he had Authority from the Chief Priests, to bind all that call on thy Name. Or what more express or direct Invocation can be than that of *Bartimæus* at *Jericho*, as we read *Mark* x. 47. *Jesus thou Son of David have Mercy on me.* Or that of his Disciples when the Ship was lost in a violent Storm, and all in Danger of being lost, *Lord save us, we perish*; as *Mat.* viii. 25. To these Proofs let me add that of *St. Paul*, *1 Cor.* i. 2. *Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, call'd to be Saints, to all that in every Place call on the Name of Christ Jesus our Lord*; or that in the 16th *Rom.* ver. 24. *The Grace of our Lord Jesus Christ be with you all, Amen.* Here without the Nomination of any other Person in the *Holy Trinity*, our Lord alone

is invok'd, as the *Conveyer* of *Grace* and all *Spiritual Aid* and *Comfort* into the *Hearts* and *Souls* of *Men* : I shall sum up all as to *Scripture* on this *Head* with one *Text* more, which I think is as full and comprehensive as can be; 2. *Cor.* xiii. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you all.* Amen.

Here we see the *Apostle* gives the *Son* the *Precedence* or *Priority*, as placing him before the *Father*, and indeed no Wonder, the *Three Persons* being *coeternal* and *coequal* together.

Having presented you with these *Texts* of *Scripture*, I shall now proceed to the *Testimony* of *Antiquity*, and lay before you (out of the great *Number* that might be produc'd) some few *Evidences* of the *ancient Church*, and a few indeed may do; for if you are to be recover'd from your *Errors*, those are sufficient to do it, and *Volume* upon *Volume* can have no greater *Effect*, as in the *Case* of *Miracles*, one *Miracle* being enough to convince any *Man*, and *Ten Thousand* put together can do no more. In

In Order to represent this fully and to state it clearly, it is highly necessary to enquire how the Primitive Church worshipped *Christ*, whether in a *mediatorial*, *inferior*, *subordinate* Way only, or whether as *absolutely* and *properly* God. We will begin with the Liturgy of St. James, and see there how *he* instructed the Church at *Jerusalem* to worship him, and with what Words or in what Manner they ador'd him.

(1) In the *sixth* Page of this Liturgy, we meet with the *Deacons* as they go towards the *Altar*, praying in the Words following — O only begotten Son and Word of God, that art immortal, and didst vouchsafe for our Salvation to be made Flesh, of the perpetual Virgin Mary the Mother of God, that wast verily and indeed incar-

(1) Λειτουργία τοῦ ἁγίου Ἰακώβου. Ed. Par. pag. 6.

Ὁμονογητὸς υἱὸς καὶ λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων, καὶ κατεβιβάσαμεν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας ἀτρέπτως ἐνανθρωπήσας, ταυρώθεις, Χριστὲ ὁ Θεὸς, θανάτῳ θανάτου παθήσας, ὥς ὃν τῆς ἁγίας Τριάδος, συνδοξαζόμενος πατρὶ καὶ τῷ ἁγίῳ πνεύματι, σῶσον ἡμᾶς.

nate and crucified, Christ the very God, who by Death hast overcome Death, being one of the Holy Trinity, and art to be glorified together with the Father and the Holy Ghost—Save us.

(2) And again in the 12th Page of the same Liturgy — Let all mortal Flesh be silent and stand with Fear and Trembling, and let it not entertain an earthly Thought, for the King of Kings, and Lord of Lords, Christ our God comes forth to be sacrificed, and given for Food to all true Believers, Choirs of Angels go before him with all Principality and Power; the Cherubims full of Eyes, the Seraphims with six Wings having their Faces veil'd, praising him and saying Hallelujah, Hallelujah, Hallelujah,

(2) Pag. 12. ibid. Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ σήτω-
ματα φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ
βασιλεὺς τῶ βασιλευμένων, καὶ Κύριος, τῶ Κυριευόντων, Χριστὸς
ὁ Θεὸς ἡμῶν, προέρχεται σφριδῆναι καὶ δοῦναι εἰς βρώσιν
τοῖς πιστοῖς· προερχόμεναι δὲ τότε, ὁ χορὸς τῶ ἀγγέλων, με-
τὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πνεύματα χειρῶν καὶ τὰ ἐξαπ-
τέρυγα σιναφίμ, τὰς ὁφείας καλύπτουσα, καὶ βοῶντα τὸν ὕμνον,
ᾠδὴν ἀληθεύσας, &c.

(3) As also in the 33^d Page, when the Priest lifted up the Oblations with his Hand, saying, *O Lord our God the incomprehensible Word of God, who art consubstantial, coeternal, and inseparably united with the Father and the Holy Ghost, accept of our pure and sincere Praises in these holy Sacrifices of thy self that are without Blood, and offer'd by me a Sinner, &c.*

(4) So likewise in the 41st Page, the propitiatory Prayer begins thus—*O Lord Jesu Christ, Son of the living God, the Shepherd of the Lamb that takest away the Sins of the World*—and without repeat of the Whole being somewhat long, con-

(3) Pag. 33. *ibid.* Κύριε ὁ Θεὸς ἡμῶν ἀγαπῶντες Θεὸν λόγον, τῷ πατρὶ, καὶ τῷ ἁγίῳ πνεύματι ὁμοῦσι, συνάδεις καὶ ἀχώριστε, πρόσδεξαι τὸν ἀκέραιον ὕμνον, ἐν ταῖς ἀγίαις καὶ ἀναμάρταις σου θυσίαις, οὓν πῦς χρυσίου καὶ σιραφίμ, καὶ παρ' ἐμῶ ὁμαρτωλῶν.

(4) Pag. 41. *ibid.* Κύριε Ἰησοῦ Χριστέ, υἱὲ τῷ Θεῷ ζῶντι ὁμῶν καὶ ποιμὴν, ὁ αἶρων τὸν ἁμαρτῶν τῷ κόσμῳ; and without repeating the whole, being somewhat long, concludes with these Words, ὅτι σὺ εἶ Θεὸς ἡμῶν, τῷ ἱλαῖν καὶ σώζειν, καὶ ἀφίεναι ἁμαρτίας δυνάμενοι, καὶ πρέπει σοι, ἡθεῖα σὺν τῷ ἀνάρχῳ πατρὶ, καὶ τῷ ζωοποιῷ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τὸν αἰῶνα τῷ αἰῶνι. Amen.

cludes

cludes in these Words, *For thou art our God, the God that is able to have Mercy and to save, and to forgive Sins; Glory becometh thee, together with the unoriginate Father, and the Spirit that gives Life now and for ever, and to the World's End, Amen.*

(5) There is one Thing more in this Liturgy well worth observing, that in the *Lord's Prayer*, which is a Part of it, notwithstanding the *Doxology* which we read in St. *Matthew* in these Words, — *For thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen*; seems to be immediately directed and ascrib'd to the Person of the *Father* express'd in the Beginning, St. *James* makes an Addition of the *Father, the Son, and the Holy Ghost*, as esteeming the whole *Trinity* to be included in the *Father*, and that therefore the *Doxology* did of Right belong to each *Person*; so very far was this *holy Prelate, Brother* of our *Lord*: and by St. *Paul*, *Gal. i. 9.* honour'd with the Title of an *Apostle*,

(5) Pag. 32. Τῷ πατρί, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι.

from thinking the Intent of that *Prayer* was to direct us to pray *primarily* and *ultimately* to the *Father* only.

(6) Let me add to this a *Prayer* from *St. Basil's Liturgy*, which the Priest always

(6) Lit. Basil. pag. 50. Ὁυδοὶς ἀξιοὶ τῶν συνδεδυμένων ταῖς σαρκοῖς ἐπιθυμίαις καὶ ἡδοναῖς, προσέρχομαι, ἢ προσγίγιναι, ἢ λειτουργεῖν σοι, βασιλεῦ τῆ δόξης, — τὸ γὰρ διὰ καυεῖν σοὶ μέγα καὶ φοβερόν καὶ αὐταῖς ἐπιθυμίαις δυνάμει, ἀλλ' ὅμως διὰ τὴν ἀφρον καὶ ἀμείρον σου φιλενθρωπῆσαν ἀντίπτως καὶ ἀναλλοιώτως γένονας ἀνθρώπου καὶ ἀρχιερεὺς ἡμῶν ἐχηρηματίσαι, καὶ τῇ λειτουργικῇ ταύτης καὶ ἀναίμακτε θυσίᾳ τὴν ἱερουργίαν παρέδωκας ἡμῶν ὡς διακόντες τῶν ἀπαύτων, σὺ γὰρ μόνος Κύριε ὁ Θεὸς ἡμῶν διακόζεις τῶν ἐπιθυμιῶν καὶ τῶν ἐπιθυμιῶν, ὁ ἐπὶ θρόνῳ χειροῖς ἐποχέμενος, ὁ τῶν στεφάνου Κυρίου καὶ Βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος ἅγιος, καὶ ἐν ἁγίοις ἀναπαύμενος, σὲ τοίνυν δυνάτω, τὸν μόνον ἀγαθὸν καὶ εὐκλεῖν ἐπίβλεψον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀχρεῖον δούλον σου καὶ καθελεῖν με τὴν ψυχὴν, καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρεῖς, καὶ ἰκανώσόν με, τῇ δυνάμει τοῦ ἁγίου σου πνεύματος, ἐνδιδύμαζόν τὴν ἱερωτικὴν χεῖρ, παρῆναι σου ταύτῃ τραπέζῃ τῇ ἁγίᾳ, καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἀχρεῖον σου σῶμα, καὶ πῦρον αἵμα· σοὶ γὰρ προσέρχομαι, κλίνας τὸν ἑμαυτὸν ἀνθρώπου καὶ δόμοισι, μὴ ἀποτρέψῃς τὸ πρόσωπον σου ἀπ' ἐμοῦ, μήτε ἀποδοκιμάσῃς με ἐκ παίδων σου· ἀλλ' ἀξίωσον προσερχεσθῆναι σοὶ ὑπ' ἐμὲ τὸν ἁμαρτωλὸν καὶ ἀναξίον δούλον σου τὰ δῶρα ταῦτα· σὺ γὰρ εἶ ὁ προσφέρων, καὶ προσφερόμενος, καὶ προσδεχόμενος, καὶ διαδοδόμενος, Κεῖς ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξην ἀναπῆμπομεν· σὺν τῇ ἀνάγκῃ σου πατρὶ, καὶ τῇ παναγίᾳ, καὶ ἀγαθῇ, καὶ ζωῇ ποιῶν σου πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

read

read when the Cherubrical Hymn was ended.

No one that is enslav'd to fleshly Lusts and Pleasures is worthy to approach unto, or draw nigh, or minister to Thee, O King of Glory; for to minister before Thee is great and terrible, even to the heavenly Powers, but as through thine unspeakable and infinite Goodness, Thou wast truly and verily made Man, and art call'd our High Priest, and as Lord of all hast given unto us a Part in this Ministry, to offer our Sacrifice which is without Blood; so Thou only, O Lord, art our God; Thou rulest over all Things both in Heaven and Earth; Thou walkest upon the Throne of the Cherubims; Thou art Lord of the Seraphims, and King of Israel; who alone art holy, and abidest in the holy Places: Thee, therefore, I adore and reverence, who only art good, and easy to be intreated. Look upon me, who am a Sinner, and thy unprofitable Servant, and purify my Soul and Heart from an evil Conscience, and enable me, who by the Power of thy Holy Spirit am appointed

pointed to officiate in holy Things, to present myself to thy holy Table, and to administer duly, thy pure and holy Body and precious Blood: To thee therefore I come bowing my Head and beseech thee, that thou wouldst not turn thy Countenance from me, nor reject me who am one of thy Servants, but suffer these Gifts to be offered unto thee, by me who am a Sinner, and thy unworthy Servant: For thou art he that offereest, and hast been offered, thou art accepted and art distributed Christ our God: To thee therefore do we give Glory together with the unoriginated Father and the Holy Ghost that giveth Life, now and for ever, and to all Eternity. Amen.

It is further to be observ'd, that one Argument which the ancient Writers made use of, and that more particularly to prove our Saviour Christ to be truly God, was taken from their daily praying to him and worshipping him as they did God the Father; (7) Origen is very express as to this

(7) Cum omnibus qui invocant nomen Domini Jesu Christi in omni loco ipsorum & nostro: cum ejus nomen invocatur, Deum, Jesum Christum esse pronunciat, &c.

who in regard to 1 Cor. i. 2. where we read, *unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus call'd to be Saints, to them that in every Place call on the Name of Christ Jesus our Lord, &c.* From these Words pronouncing *Jesus* whose Name is call'd upon to be God, for, says he, *if to call upon the Name of the Lord and to adore God be the same Thing, as Christ is called upon so is he to be ador'd, and as we do offer Prayers to God the Father, the first of all the three Persons; so must we also to the Lord Jesus Christ; and as we do offer Supplications to the Father, so do we offer the Supplications to the Son, &c.*

And (8) *Novatian* likewise, if *Christ* be only *Man*; says he, *how is he present, being call'd upon, every where; seeing this is not*

(8) *Novatian. de Trin. c. 14. Si homo tantum modo Christus, quomodo adest ubique invocatus, cum hæc hominis natura non sit, ut adesse omni loco possit: Si homo tantum modo Christus, cur homo in orationibus Mediator invocatur, cum invocatio hominis, ad præstandum salutem inefficax judicetur: Si homo tantum modo Christus, cur spes in illum ponitur, cum spes in homine maledicta referatur.*

the

the Nature of Man, but of God to be present at every Place: if Christ be only Man, why is a Mediator that is mere Man, call'd upon in our Prayers, the Invocation of a Man, being judg'd altogether ineffectual to obtain Salvation; if Christ be only Man, why is Hope repos'd in him? seeing Hope in Man is said to be cursed.

Agreeably to all which, says (9) Calvin in his Comment on 1 Cor. i. 2. bidding us observe that Christ is called upon by the Faithful, which is a full Proof of his Divinity, Invocation being one of the chief Acts of Divine Worship: Invocation therefore as here us'd, imports the whole Profession of our Faith in Christ, as believing him to be very God; as in many Places of Scripture it is taken for the whole Worship of God.

The same Author in like manner upon Eph. iv. 6. the very Text you have so greatly abus'd, having set it almost in the very same manner that I have, challenges either *Arrian* or *Sabellian* to oppose it: I

(9) Calvin. in Locum.

could produce a great many more Evidences in Defence of the Truth I am contending for, but that I am very well assured they will be thrown away upon you, *your inward Parts* being very Wickedness because so full of Infidelity; and *your Throat* so truly *an open Sepulchre*, that were I to multiply Authorities, and even cram them down your Throat, they would be altogether useless, for the *Stench and Corruption* they would there meet with would *choak* their *Efficacy*, defeat their *Success* and *obstruct* their *Conviction*: What is here offer'd is very sufficient; because any impartial Reader may see from hence how false and impious that is which you affirm in your 120 and 125 Page, *That neither Scripture, the Apostles, or the ancient Church, taught us to pray to any but God the Father.*

Thus have you taken your full swing of Liberty, and I think to a fine Purpose: Had a *Turk* us'd *Mahomet* in so vile a manner, I question whether his Tongue had been left in his Mouth, to have spoke in his Defence the Day after.

That

That Liberty should be allow'd Christians to Worship God according to their several *Persuasions* is highly reasonable, and what in all *Nations* ought to be, but that they should be indulged so far, as with Impunity to *Degrade* and *Blaspheme* their *God* and *Saviour*, is intolerable, and calls for the Assistance of the Civil *Power* to support the *Dignity*, and maintain the *Honour* of our *Religion*.

Undoubtedly *Liberty* is the most valuable of all *national Blessings*, and if rightly us'd, tends equally to secure the *Honour* and *Authority* of the *Prince*, as well as to promote the *Welfare* and *Prosperity* of the *People*: However, sometimes it may be expedient to put it under some gentle *Restraints*; for we have seen the Abuse of it cut of one *King's Head*, and but very lately had shed its *unhappy* Influence so far as to instigate the *People* to behave somewhat insulting towards *His present Majesty*.

Moderation likewise is an admirable *Virtue*, but when abused tends to the *Destruction* of all those good *Ends*, it was originally designed to *advance* and *secure*; and
instead

instead of doing service to *Religion*, may beget Coolness and Indifference, and cause it finally to be neglected and contemn'd ; it being possible for a Man thro' the course of his Life, to be of so many *religious Persuasions*, that at last it may be indifferent to him whether he be of *any*, or rather make it his Option to be of none : And thus *Infidelity* has sprung out of *Latitude* of Opinion ; thus thro' *Licentiousness*, the Minds of Men have been distracted, their Principles unsettled, and *Irreligion* and *Atheism* have laid waste their Souls.

But to return, without making too long a Digression ; I find that nothing might be wanting to add Force and Strength to your Arguments, and as false as it is, incline the World to be of your Side ; in your *80th Page*, you will not allow Christ any Share in the *Creation* of the World, thus do you rob him of his *Divinity*, his *Worship*, and his absolute *Right* which he has by his *Divine Nature* without any *Dependency* or *ministerial Subjection*, to be with the Father equally *Creator* of the World. For, say you, the *Ancients* *unanimously*

unanimously understood the *Word*, or *Christ*, to be the ministerial Agent, who in the Creation of the World, acted in Subordination and Obedience to the Sovereign Will and Command of the Father as the Supreme God of the Universe.

To make the Way more easy for the Admission of this, you fail not most miserably to torture every Text that opposes you, denying some to be Scripture, and interpreting away the true Meaning of others, in order to make them defend your impious or irreligious Purposes: The first you attack is *John* i. 1, 2, 3.—*In the Beginning was the Word and the Word was God, the same was in the Beginning with God, all Things were made by him, &c.* Here you say, as in your 72d Page, are two different distinct divine Agents, two acting Beings, according to Dr. *W's* Sense, who owns that a Person is an intelligent Agent, but not as you use it here, one of which Agents is here by you stiled the *Word*, the other *God*, absolutely *God*; however as long as there are not two *Gods* it is well enough, divide or distinguish as artfully and subtilly as you please,

please, I mind it not: The *Evangelist* here declaring the *Eternity* of the *divine Nature* of the *Son of God* before his Incarnation, or his being and appearing *Personally* in our Nature, teaching us to believe that the *Word or Person*, incarnate, or made *Flesh* was very *God* from all Eternity. (10) And this is the Sense *Clemens of Alexandria* understood this Text in, for in his Explication of it, he calls the *Word* the *Divine Original of all Things*, and that the *Word Christ* was the *Cause of our Existence* for he was then in *God*, a *Being in a Being*, namely the *Word* which created all Things: Not as you say in your 72d Page, the *Messenger, Word, Angel*, or *Representative*, of the most High God, but very *God of very God* in whom dwells all the fullness of the *Godhead Bodily*: Neither as you continue to say in your 74th Page, that he acted Ministerially as

(10) Clem. Alex. Cohort. ad Gentes, pag. 6, 7. Ed. Pott. ——— ἀλλ' ὅτι μὲν ἦν ὁ λόγος ἀνωδυν, ἀρχὴ θεῶν τῶν πάντων ἦν τε καὶ ἔστιν ——— ἐπιφανὴς δ' ἐν τῷ ὄντι αὐτῷ, ὅτι ὁ λόγος, ὅς ἦν πρὸς τὸν Θεόν, διδασκαλὸς ἐπιφανής, καὶ τὰ πάντα διδιδυμύργηται ———

the Angel of God and Word of God—and then as to the third Verse, where it is said all Things were made by Him; this you say implies no more, than that He was the ministerial Agent by whom God made the World, whence it is inferred, that He was really Subordinate in Power and Authority to him who is stiled (ὁ Θεός) God absolutely, and who by original, supreme and underriv'd Power made all Things by his Word: And in your 77th Page, you make Christ a middle Person, supposing a Medium between an unoriginated God and a Creature, and then appeal to the Sense of the antient Church, leaving the Reader to judge whether your Explication be not agreeable to it.

I abide by what Dr. *W.* has said, as in your 74th Page, *that He is the same God with the Father*, and that this was the Sense and Language of the antient Church: I also adhere to what Dr. *W.* you say maintains in his 470th Page, *That Christ is the same God with the Father, very God unori-*

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ginated and filed the Creator, and will in Contradiction to what you affirm, produce such Testimonies as may convince any Reader how much you are in the Wrong, and that the *Ancient Church* is entirely against you.

Before I do this, I shall briefly remark your Quotation from *Origen* (11), and observe your *empty Criticism* touching the *Article*, from the want of which you would infer that our Saviour was *God*, but not *absolutely God*, as *Page 78* and *79*. as also your false Translation of the Word *ἀγεννητος*, which you render *unoriginated*, whereas the Word signifies *unbegotten*, and then it would be, as it ought, the *unbegotten* Author of the Universe; the better to distinguish the *Father* from the *Son* the *begotten* Author of the *Universe*, being begotten by the *Father* before all *Worlds*, and was verily *God manifest in the Flesh*.

And that *Jesus Christ* is said to be *unbegotten* according to his *Divine Nature*,

(11) Vid. *Christian Liberty asserted*, *Page, 78*.

or as you stile it, *unoriginated*, and that he is also stiled *Creator*, and said to be very *God*, as *properly*, as *absolutely*, and as *expressly* as *God the Father*, I shall now make appear from *uncontrolable* Evidence.

As *Ignatius* (12) in his *Epistle* to the Church of *Smyrna*, I glorify *Jesus Christ* who is *God* and has made ye so *Wise*; and in his *Epistle* to the *Romans*, (13) most agreeably to what *St. John* says c. xiv. v. 9. *He that has seen me, has seen the Father, I am in the Father and the Father in me*: so says this *Primitive Martyr*, *Jesus Christ* our *God*, appears the more by existing in the *Father*: And again in his *Epistle* to the *Ephesians* (14) there is

(12) Ign. Ep. ad Smyrναος, Ed. Oxon. p. 1. Δοξάζω
Ἰησοῦν Χριστὸν τὸν Θεόν, τὸν ὅπως ὑμεῖς σφίουσιντα.

(13) Ignat. Ep. ad Romanos, pag. 37. Ed. Oxon. Ὁ
ῥθ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν πᾶσι ὧν μᾶλλον φαίνεται.

(14) Ignat. Ep. ad Ephesios, Ed. Oxon. p. 14. Εἰς
ἰσπρὸς ἔστιν, σαρκὸς τε καὶ πνευματικῆς, γεννητὸς καὶ ἀγέννητος,
ἐκ σαρκὸς γενόμενος Θεὸς ἐκ Μαρίας καὶ ἐκ Θεοῦ.

one *Physician both of Body and Soul, begotten and unbegotten*, or as you Translate the Word *unoriginated, God that was made Flesh of Mary and of God: and Juslin Martyr* (15) in his Dialogue with *Trypho*, stiles our *Saviour, God that was crucified.*

And the same *Juslin* in another Place says, *He is very God of very God* (16). Neither can I be persuaded, but you must remember how the old Heretic *Artemen* said the *Christians* did (*θεολογῆσαι*) say that *Christ was God.* And if my own Memory doth not deceive me, though I believe I may trust to it, did not *Libanius* the Sophist cut off Derision, and by way of Reflection upon the *Christian Religion*, say, *τὸν ἐκ παλαιστίνης ἀνθρώπον Θεὸν τε καὶ παῖδα θεῷ ποιῶσι* *That there was a Man came out of Pa-*

(15) *Inst. Murt. Dial. Trypho. p. 286. Θεὸν σταυρώσαν.* Ed. Jebb.

(16) *Θεὸς Θεῷ. Dial. Tryph. p. 371. Ed. Jebb. Apol. i. a. p. 123. Λόγος πρωτόχρονος ὢν τῷ Θεῷ, καὶ Θεὸς ὑπάρχει.* Ed. Grabe.

testine, who the Christians affirmed to be God and the Son of God: And as the learned and admirable Bishop Pearson (17) observes, the Ancient Christians always invoked and addressed themselves in their Prayers to *Christ* by the Name of God, the Name of *Lord* not being in Use till it was brought in by the *Hereticks* of latter Ages.

I have more to present you with from the Centuries immediately following, but will first examine your Quotations from *Origen*, and that as to your Translation, by which I perceive you are very fond of the Expression *Absolutely God*, though there is not any one Word in the whole Sentence that signifies *Absolutely* except *ἁπλῶς*, and this as it relates to the Word *θεός*, to let us know that this Word is put by it self barely without the *Article*, nothing further being intended in it: but be this as it will, in your *Marginal Comment* you

(17) Pearson. Annot. in Sancti Ignatii Ep. ad Smyrnceos.

fail not to declare, that it is evident the Sense of *Origen* was, that *God* the Father only is absolutely *God* over all, and the *Word* barely stiled *God*, as *Page 78*—This is far from the true Meaning of the Text in *St. John*, neither does *Origen* intend any such Thing. To make this appear, I will transcribe the Words from our *Greek Testament*— καὶ Θεὸς ἦν ὁ λόγος, not (ὁ Θεός) but barely *God* without the *Article*, and I think better so than any Way; for had it been with the *Article*, it might have seemed to denote the *unbegotten* and *unoriginated* *God*; and so might have been used *Here- tically*—that *God* the *Father* was the *Word* that *was made Flesh*; but *St. John* intending to prove the Divinity of the *Son* that was the Person incarnate, leaves out the *Article*, saying only that He also was *God*, and as to *His* Divine Nature the same with *God the Father*: And *Origen*, I dare say, meant the same, as is evident from his *sixth Book* against *Celsus*, *Page 320*—

After the same Manner in your 94th
Page,

Page, you treat the Words of *St. Paul* in *Rom. ix. ver. 5.* where speaking of the *Jews* from whom our *Saviour* was descended according to his human Nature, of whom, says the Apostle, as concerning the *Flesh Christ came, who is over all God blessed for ever, Amen.* Here we find barely (see) God without the Article, meaning *Christ or God the Son to be God over all*, contrary to what you say, in your 78th *Page*, and indeed in divers other Places, that God the Father only is God absolutely, or *the God over all.*

This Text however, after you have admitted it, though with abundance of *Difficulty*, as we read it in the *Original*, yet in your 94th *Page*, you would make us believe, that it may be well understood as a *Doxology to God the Father, for sending Christ in our Flesh to redeem us*: but this can never be the true or only *Reason* for such *Thanksgiving*, for if we take the *Text* rightly as it refers to the *Jews*, they are exhorted to give Thanks to God not so much because

Christ

Christ was come into the *Flesh*, and for no other Reason, but as much in that according to the *Flesh* He came of the *Jews* to the undoubted *Honour* and *Glory* of their Nation.

To speak further to this, and if you will give me leave for once to become a *Critick* myself, I will make the *Article* refer immediately to *Θς*, and translate the Participle as it is in the *Original*, and the Verse will run thus, *of whom concerning the Flesh Christ came, being the God over all, blessed for ever, Amen.* Or if the immediate joining the *Article* to the Word, *Θς*, will support it, as you seem desirous to have it signify and denote—*being (Absolutely) the God over all blessed, for ever, Amen.*

This Title of being God over all you would limit to the *Father* only, as of Right belonging to none but Him, as may be seen at large in your *Book*; but undoubtedly, and in Spite of all your perverse Interpretations, *Christ* or *God the Son* is said to be

as *Absolutely God over all* as *God the Father* can be. And in this Sense these very Words were understood and apply'd against *Arrius* in the *Nicene Council*, for says *Athanasius*, (18) upon repeating the Words of *St. Paul*, did you not see the *Apostle* acknowledge *Him who is born of the Seed of David to be God over all*? Says *Arrius* to this, *Are you not afraid to call a Man God over all*? *Athanasius* replies, *Paul was not afraid neither am I*, for I see in *Part a Divine Dispensation. What Dispensation says Arrius*? *Athanasius* answers, *of the Incarnation of Him who is God over all*; and this is the true and genuine Meaning of the Words, whatever Art you may use to misrepresent or pervert it.

(18) Athan. Archiep. Alex. in Niceno Concil. contra Arrium Disput. p. 125. Ed. Par. Ὁρῶς ὅτι καὶ Θεὸν ὁπὶ πάντων οἶδε πρὶν ἐκ σπέρματος Δαβὶδ δ' Ἀπόστολος — Ἀτ. εἶπεν ἐκ φοβῆς ὅτι πάντων Θεὸν λέγειν τὸν ἄνθρωπον, ἵπεν. Παῦλος ἐκ ἐκδοβήθης ἔπε ἐχὼ φοβῶμαι ὅτι βλέπω ἐκ μέρους τὴν τοῦ Θεοῦ οἰκονομίαν ποίαν οἰκονομίαν — καὶ τῆς ὁμολογίας πάντων Θεὸν ἐνανθρῶπιότηως.

I shall now return to your other Quotation from *Origen*, (19) as it stands in your 76th Page: And do you think you have not acted basely here? for in your Translation you have these Words— *Absolutely, Self-existent, Communication*; whereas there is not one Word in the original *Greek* that signifies either of these; but I find you care not what Risque your *Learning* or *Reputation* runs, if you can but serve the Cause of Infidelity, and gain *Profelytes* to your blasphemous Opinions: There is, indeed, a Word that signifies *Participation*, but then *Participation* and *Communication* are very different, the one being a remote likeness to the Divine Nature by partaking faintly of some of its *Perfections*, as the *Angels* are said principally to do; the other is an Admission into it by a joint *Union* with it, and which cannot well be conceiv'd without being of it at the same Time.

Thus you cast about every Way to defend your wicked Doctrine, but too plainly

(19) Vid. *Christian Liberty* asserted, p. 79.

to be seen in almost every *Page* of your Book, *That Christ is a middle Person, or a Creature, or like a Demon, an inferior subordinate God.*

I presume that what you have given us in this Place from *Origen*, is brought with a Design to confute what you say Dr. *W.* asserts in his 310th *Page*, and as in your 77th, that *Origen's Orthodoxy in the Article of Christ's Divinity, hath been abundantly vindicated and cleared from all reasonable Exception*; and indeed it was no very difficult Matter to do; for that *Origen* was entirely Orthodox in that Particular, will appear at large from these Passages that immediately follow, as in his *fourth Book* against *Celsus*, where reciting the Words of St. *John*, (20) *in the Beginning was the Word*, he says, *that very Word is God who came unto us.*

(20) *Origen. con. Cels. Lib. 4. p. 164. Ed. Spen.*

Θεός; καὶ αὐτὸς ὡς ἑρχόμενος πρὸς ἡμᾶς.—

And in *his fifth Book* against *Celsus* (21) he calls *Christ the living Word and God*; so likewise in *his third Book* against *Celsus*, (22) concerning *Jesus Christ* I may say, that it was greatly to the *Advantage of Mankind* to receive Him as the *Son of God*, being *God* indeed, who came to us with a *human Soul and Body*.

To this we may add, what he says in *his sixth Book* against *Celsus*, (23) where, after he hath set before our Eyes the gross *Darkness* and miserable *Ignorance* of the *Gentile World*, telling us that this *Darkness* was dispelled by our *Saviour*, inasmuch as He enlightened our *Minds* by leading and directing us to the *Truth*; and by bringing

(21) Ἐμὸν λόγος ὁ Θεὸς. Orig. con. Cel. lib. 5. pag. 233. Ed. Spenc.

(22) Περὶ τοῦ Ἰησοῦ, εἵπουμεν ἂν ἐπεὶ συμφέρον ἦν τῷ ἀνθρώπων γένει, παρδείξασθαι αὐτὸν, ὡς υἱὸν Θεοῦ, Θεοῦ, ἰληλυθότα ἐν ἀνθρώπινῃ ψυχῇ καὶ σώματι. Orig. contra Cel. lib. 3. pag. 128. Ed. Spenc.

(23) — Φῶς ἀνέτελεν, ὁ Θεὸς Ἰησοῦς. — Orig. contra Cel. lib. 6. pag. 321. Ed. Spenc.

all that would be saved to the Knowledge of the *unbegotten* and great God over all; then after a Repetition of these Words from St. *Matthew*, c. iv. v. 6. *The People which sat in Darkness saw great Light, and to them which sat in the Region and Shadow of Death Light is sprung up, namely, the very God Jesus.*

This is so plain to all, that it cannot with any Appearance of Truth or Reason be contradicted; so that we must be persuaded, that *Origen* believed our Lord to be absolutely the God of the Universe, or the great God over all; for saith he, in his *sixth Book* against *Celsus*, (24) *It is not my Doctrine to teach, that only the God and Father of the Universe is great, and none else; the only begotten and First-Born of every Creature being as He (God) Himself, and equally partaking of his Majesty.*

Without multiplying Authorities therefore, I am fully satisfied that Dr. *Water-*

(24) Orig. contra Cel. lib. 6. ut supra, Ed. Spenc.

land is altogether in the Right, by asserting the *Orthodoxy* of *Origen* as to the Divinity of *Christ*, and shall sum up all with what *Socrates* says of *Origen*, (25) that He always declared the Son was *Coeternal with the Father*, which *he* could never have done had *He* thought there had been a Time when *Christ* did not *exist*, or that he was in any wise a *Creature*, or an *inferior subordinate God*.

I shall not go to account for all that *Origen* has said, or indeed any of the *Ancients*; they may *Mistake* and *Err* in sundry Particulars, and be far from being so *exact* as we could wish; but then their *Mistakes* you always enlarge upon, and manage them so as to make them turn out to your Advantage; and wherever you meet with them, I question not but you make the most of them; for you seem to me to take *Pleasure in gleaning Heretical Scraps*,

(25) —Τὰ δὲ περὶ τοῦ υἱοῦ τοῦ Θεοῦ τῇ ἡμετέρᾳ δόξῃ μαρτυροῦν
—συναἰδὼν αὐτὸν λέγων τῷ πατρὶ. Socrat. Eccl. Hist.
lib. 6. c. 13. Ed. Vul.

and collecting the *unguarded Expressions*, that some Time or other, either through *Inadvertency* or *Fatigue* in Study, will unavoidably fall from the Pen of the most *accurate* and most *cautious Writer*. And certainly *Origen*, if any ought, to have some Allowance made him in this Behalf, as being a very laborious and *voluminous Writer*; all I desire is that you would not make them more *erroneous* than they are, by *Misrepresentations*, false *Translations*, puzzling *Constructions*, or *remote and absurd Applications*; use them fairly and honestly, and we will trust to them, and shall not be afraid of the utmost *Efforts* you shall make.

In the next Place, that our *Saviour* might not be any other than an *inferior subordinate God*, that he might not have the least Share in the *Creation*, unless it be as a *Servant* *ministring* to the *Creator*, and by Him employ'd in a ministerial *Agency*, as in your 84th *Page*, where you give us another Taste of your *Learning* and Sincerity, in your Quotation from *Clemens Alexandri-*

nus

nus (26) in your 81st Page, and in this you act very unfairly, by leaving out Part of the Text in St. *John*. i. v. 3. the whole being recited by that *Author*, as it is in the Original; but you omit (*and without Him was not any Thing made that was made*) thinking that *by Him were all Things made*, without the other Part, would serve best for your Purpose in order to maintain what you affirm, that he made them as a Servant in Obedience to the Command of the *Father* : But does not this *Author* say, *the Unbegotten and the First-Begotten were the same God, that there was but one God who created the Beginning of all Things, meaning thereby, the First-begotten Son, by whom also is to be understood the God that, according to Moses, created the Heaven and the Earth.*

(26) Ἐπεὶ δὲ ἔν μιν τὸ ἀγέννητον, ὁ παντοκράτωρ Θεὸς, ἔν δ' καὶ τὸ περγεννηθέν, δι' ᾧ τὰ πάντα ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο ἡδὲ ἔν αὐτῷ τὸ ὅτι ἐστὶν ὁ Θεός, ὃς ἀρχὴ τῶν ἀπάντων ἐποίησεν, μνησὼν τὸν πρωτόγονον ὕδωρ, &c. Clem. Alex. Strom. lib. 6. pag. 769. Ed. Pot.

Yet

Yet from hence, as clear as it is against you, you would infer, as in the *Margin* of your 81st *Page*, that this *Author* believed the *Son* to be a *Creature*. I am sure you never read *him*, or if you have, your *Assurance* in saying so, exceeds your *Impiety*; and that is almost impossible.

But that *Clemens* of *Alexandria* was verily persuaded of the real *Divinity* of *Christ* is evident from a great many *Passages*, but more particularly from the first *Book* of his *Pædag.* (27) c. 8. where speaking upon *St. John* i. v. 1. *In the Beginning was the Word*, he adds by *Way* of *Exposition*, *the Word was in God and God was the Word*, saying further, *that God hateth nothing, not the Word, for they both are one and the same God.*

(27) 'Ουδὲν ἀρεμίστηται ὑπὸ τοῦ Θεοῦ ἀλλ' οὐδὲ ὑπὸ τοῦ λόγου· ἐν γὰρ ἀμφοῖν, ὁ Θεὸς· ὅπῃ εἶπεν, 'Εν ἀρχῇ ὁ λόγος' ἦν ἐν τῷ Θεῷ· καὶ Θεὸς ἦν ὁ λόγος. Clem. Alex. Pædag. lib. 1. c. 8. pag. 135. Ed. Pott.

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And

And in chap. xi. of the first Book of his *Pædag.* (28) he tells us, *We have but one true, just, and good School-Master, Jesus the Word of God, the Son who is the Image and Likeness of His Father; this Divine School-Master is worthy of being believed, being adorned with three Things that are exceeding beautiful, Knowledge, Benevolence, and Authority to speak boldly: and quickly after, so far from esteeming Him a Creature, or an inferior Minister in the Work of the Creation, that he calls him God the Creator, expressing it by a Word more full and significant than any, Θεὸς Δημιουργός, not κτίστης or ποιητής, Words whose Meaning may be criticis'd away; but a Word that signifies no less than the great and mighty Creator of the Universe; for says he, He is Knowledge, because the Wisdom of the Father; Autho-*

(28) Οὗτος ἐστὶν ὁ υἱὸς μου ὁ ἀγαπῶνς, αὐτὸν ἀκούετε. ἀξίωμας δὲ θεῶν παιδαγωγὸς ὅτι τοῖς καλλίστοις κακοσμουμένοις ἐπιστήμη, εὐνοία, παρρησία. ἐπιστήμη μὲν, ὅτι σοφία ἐκ πατρικῆς—παρρησία δὲ ὅτι θεὸς καὶ δημιουργός. Clem. Al. *Pædag.* lib. 1. c. 11. pag. 155, 156. Ed. Pott.

rity

city to Teach and Instruct, because He is
(Θεὸς Δημιουργός) God the great Creator.

Let me add to this what *Athanasius* says in his short Tract against *Paul of Samosata*, (29) That the Word or Son of God was the Creator of all Things, and that in the Beginning He created Man in his own Likeness, &c.

Agreeably to all which, we cannot but be persuaded, that the *Primitive Church* believ'd our Saviour to be Creator of the World equally with God the Father. For notwithstanding our *Creed* teaches us to make Profession of our Faith by declaring we believe in God the Father Almighty Maker of Heaven and Earth, yet we are not to conclude from hence, that these Words, *Maker of Heaven and Earth*, are so appropriated to the Father, as to belong to none else, and exclude the Son; for the

(29) Ὁ ὃς τῷ Θεῷ λόγῳ Δημιουργός ὢν τῶ ἀπάντων. τοῦδ' ὁμοιότυπα τὴν ἐξ αὐτοῦ κτίσας τὸν ἄνθρωπον ἐξ ἀρχῆς. Athan. Arch. Alex. contra Paulum Samosata. pag. 594. Ed. Par.

Church in the four first Centuries, believing the *Son* to be *Creator* equally with the *Father*, had not these Words in their *Creed*, neither are they to be found in any of the ancient *Creeds*, no not in that Form or Confession of Faith which *Arrius* himself delivered to *Constantine*; (30) the very first Forms or Confessions of Faith we find them in, being that of *Cyril of Jerusalem*, and that which *Epiphanius* gives us in his *Anchoratus*; and from the Council of *Constantinople* (which was held in the Time of *Cyril of Jerusalem*) was transmitted to the *Latin Church*, from whence it was delivered down, and became a standing Article of our Faith in all the *Western Churches*.

From all which put together, 'it is manifest as Light itself, that the *Primitive Church* never thought *Christ* to be any other than very *God*, that He was *invok'd* and *worshipped* with all due *Adoration* and

(30) Bishop Pearson on the Creed, on these Words, *Maker of Heaven and Earth*, p. 47.

Honour equally with *God the Father*, that He was so far from being thought to act a *ministerial* Part only in the Work of *Creation*, that by the most complete and learned Writer of the two first Centuries, He is stiled, expressly, *God the Creator*.

And if He was not *God the Creator* as much as the *Father*, pray tell me what Qualification He must have to render *Him* capable of acting as He ought in so high an Office. Nothing but an *Infinite, Almighty, and Self-existent Power* can create, and whoever is such, is undoubtedly *God*; and if *Christ* was not such, He was in no wise *Equal* to the *Undertaking*. In Matters of this World, we hold it absurd for any Person to employ another in his Affairs that has neither Knowledge nor Ability sufficient to undertake it; and the more weighty the *Affair* is, the greater Care ought to be taken. Now if nothing but the *one God supreme over all can create*, I am sure any inferior or subordinate *God or Creature* less perfect than Himself, can be
of

of no Use in the Work of Creation ; if there were any such Being, what *Hereticks* or *Infidels* He might make I cannot say, or what *monstrous Productions* by their Help might be attributed to Him I am not able to judge of ; but I am sure He could no more Create, than *your self*, or any finite inferior *Creature*.

You seem to have a much grosser Notion of Creation than your Friend *Celsus*, who laughed at *Moses* for making God Work by the Day. Creation being the immediate Work and peculiar Operation of the great God, no *inferior ministerial Agent* can be of the least Service ; it is a Thing not to be *delegated* to any, for if it could, it would greatly derogate from the *Majesty and Honour* of the *one only Maker of Heaven and Earth*, which because they are the more immediate Work of his own Hands, is therefore *our Father Almighty* ; I am therefore convinced that Christ is absolutely God, and *equal with the Father as touching His Godhead*, because that by
Him

Him (Christ) were all Things made, and without Him was not any Thing made that was made.

The better however to get over this Difficulty, in your 55th Page, you say, *the Son and the Spirit were derived from the Father*, denying in some Sense the *Holy Ghost to proceed from the Father and the Son*; and in your 79th Page, you mistranslate *Origen* to make *Him* favour your own Heresy, that *the Word or Son was God, by receiving His Divinity by Communication and therefore not absolutely God*: Some Sort of a God or some *Divine Person* I find you would make him, that He might be qualified to act *ministerially* in the *Creation*, but how this *Derivation* or *Communication* can be, to me is inconceivable; but this is an Error all you *Arrians* have fell into: I positively aver in Opposition to it, that the *one God* cannot make *another*, that His *Essence, His Nature and Perfections* cannot be *communicated*, that no Being that ever had a Beginning

ning can become *Self-existent*, nor can any Thing that is made in Time be said to be *Eternal*, and without these nothing can be said to be truly *God*.

Yet you seem to be fond of this Opinion, and to adhere to it pretty closely ; for in your 127th *Page*, you publish your Sense to the World, and would make us believe you learned it from the Ancients, that *the Word or Christ was (in an ineffable Manner) the immediate Creation and Offspring of God, derived without any secondary Cause, by the Power and Will of the one supreme God and Father of all*; and wherein does this make our *Saviour* differ from every ordinary *Creature*? for does not every created Being owe its Existence immediately to the Will and Power of *God*, without any *secondary Cause*, as being created by Him? As to *Christ's* being derived from the Will and Power of the Father, here you have Antiquity *on your Side*, for indeed it was the express Herefy
of

of *Acacius*; (31) but then as to his being created *in an ineffable Manner*, it is entirely new; or if it could be found in the *Ancients*, I should do you an Injury to rob you of the Honour of its *Origin*: such a rare *Production* I cannot but take Notice of, and must therefore speak to it a little. No Man's Head but your own, so *Here-tically* Fruitfull could ever have devised it. Let me then put it in the Form of an affirmative Proposition, *Christ or the Word was a Creature by an ineffable Creation*, the true Meaning of which is, *that Christ was a Creature created and made, but we are not able either by Reason or Revelation to tell how,—wondrous deep, because profoundly stupid!* it must be owned Creation in its first Notion is by us *ineffable*, as being utterly unable to account for it by our own Strength, or to tell how merely by the Will and Power of God, this *World* should be made and created out of nothing; I suppose you would be under-

(31) Socrates Eccl. Hist. lib. 2. c. 32. Ed. Val. Sozom. Ecc. Hist. lib. 4. c. 22. Ed. Val.

stood here, to imply that our Saviour was created in some uncommon Manner, not as other Creatures were, which is somewhat puzzling to me; for I must own, that I cannot form to myself any more than one single *Idea* of Creation. But to go on; Was He created before the *World* or after? There was no Necessity for his *Præ-existence* to the rest of the Creation, any other Creature made at any Time would have existed soon enough, to have been *Crucified*: What Manner of Creature therefore He should be is out of the Reach of the strongest Imagination to conceive, so that He is an *ineffable* one most certainly. A material corporeal Being He could not be, for St. *Paul* says, *Col. i. v. 16.* that all *Things were made by him whether visible or invisible*; neither could he be an *Angel*, for though the *Angelick* Order is not mentioned in *Moses's* History of the Creation, yet even these, whether they be *Thrones, Dominions, Principalities, or Powers*, are in this very Verse by the same Apostle said to be created by Him.

Look

Yet

Yet something He must be, but we cannot tell what, for He had his Being by an *ineffable Creation*: The Words, as here used, are neither *Technical*, *Philosophical* or *Scholastick Terms*, but the immediate Product of *Heretical Eloquence*, *empty Words* without Meaning, that have neither *Divinity*, *Sense*, or *Philosophy* in them: What a poor contemptible *Idea* of the great and good *God* must this present to our Minds? That He should make a *Creature*, we cannot from *Himself*, or by our own *Understanding* know the Nature of, nor tell to what End or Purpose it was created. Furthermore this absurd Doctrine seems to reflect very severely upon the *Justice and Goodness* of God, in making any one Sort of Creature, *on Purpose* to suffer and die for the Sins of another—but when I contemplate upon the Divine *Dispensation*, and in such blessed *Meditations* behold *God* Himself undertaking our Salvation, then I plentifully perceive the Love of God and see his Justice, Mercy and Goodness shine forth *Gloriously*, in that

as I am taught, so I verily believe, *that God so loved us that He (God) Himself laid down his Life for us, 1 Ep. John iii. v. 16.* And this ought to be the unshaken Persuasion of all Christians, that He was verily *God incarnate*, who came and suffered for the Sins of the whole World. Although we can never comprehend the Manner of His *Incarnation*, or, beyond what is revealed to us, ever be able to tell how a *Virgin* should conceive and bring forth a Son; yet I trust there is none will give up the Belief of this *miraculous Conception*, by which the *Word or God was made Flesh*, to come into your *ineffable Creation*; for this were to give up a *Mystery really Divine*, in Exchange for your *Sceptical Absurdity*.

What should incline you to propagate a Doctrine so Monstrous, that derogates so greatly from the *Love of God* and *Dignity* of your Saviour, is at first Sight not to be accounted for, excepting that you may be encouraged by the depraved Taste of these *degenerate Times*, and thence conclude

clude that nothing can be so *gross* but it will go down, nothing so *absurd and irreligious* but it will meet with *Entertainment*; from hence it may be, that not only yourself, but others that abet the same or other *Doctrines* of very pernicious Tendency to the State of *Christianity*, are teaching Mankind to believe, *there may be Religion without Faith, Sacraments without Grace, a Church without Ordinances, Zeal without Warmth, Prayers without Devotion, and to complete it all, that we may be saved without a Saviour*; brave Christian Heroes! heavenly Divines! glorious Liberty! and I think you have enough of it; for had you more, there is not one amongst you but would be at a *Loss* to know how to *Abuse* it.

That you might impose upon the World successfully, and mislead Mankind into a Persuasion that you have Antiquity on your Side, you tell us in your 127th Page, that *Melito* wrote a Book concerning the Creation of *Christ*, insinuating thereby

as

as if he thought *Christ* to be a *Creature* ; but is not this altogether *base*, and what no Man that had any *Regard* to his *Integrity* but would scorn to offer ? Take therefore a brief *Account* of this great Man, and some of his *Writings* ; *Melito* liv'd about an hundred and seventy Years after *Christ*, was remarkable for a strict abstemious Life, and his close Attendance upon religious Duty ; he was *Bishop* of *Sardis*, has an excellent Character given him by *Tertullian*, and we have a Catalogue of his Works from (32) *Eusebius*, amongst which you mention this, *περὶ κτίσεως χριστοῦ*, concerning the Creation of *Christ* : but is not this an Heretical Interpolation ? for *Vulsius* vindicates the old and true Reading, that he wrote a Book, *περὶ πίστεως καὶ γένεσεως χριστοῦ*, concerning *Faith and the Nativity or Birth of Christ* ; and amongst the rest, *Eusebius* informs us of a Tract this Author wrote *περὶ ἐνομήτου θεοῦ*, of an *emboyd'd God* ; and these I believe were the truest as being the

(32) Euseb. Ecc. Hist. lib. 4. c. 25. Ed. Vul.

most proper *Titles*, and adapted to the *Heresies* that prevailed in those early Ages, namely, the *Gnostics*, who said *Jesus Christ* was not come in the *Flesh*; the *Ebionites*, who said *Jesus Christ* was a mere *Man*; the *Doketæ*, who taught He was *Man* in Appearance only but not in Reality; the *Valentinians*, who denied the vital *Union* of the human Nature, by Teaching that he pass'd through the *Virgin* as through a *Pipe*, and not at all partaking of *her Substance*. To confute these Heresies, this great Author writes these two Treatises, one to prove that it was *God* who was embody'd or incarnate, as most reasonably may be supposed, that He was really Born by a proper Parturition like other Men, asserting and maintaining against these Hereticks in either Sense, both the *Divine and Human Nature*.

To give the World a farther Taste of your Candor and Sincerity, I will go back to your 85th *Page*, where you translate

state from St. *Basil* (33) and if you could, would bring *him* over to your Side and make him stipulate your Doctrine, by rendering His Words most *Erroneously*, and making Him say what He never meant nor intended; for say you from this Author, *Let no Man think that I affirm there are three supreme Agents*, whereas there is not one Word in the *Greek* that signifies *Agent*; but indeed the Word signifies *Person*, who in the Order of *Personality* are not all alike, one being *Prior* to the other, though in the Divine Nature altogether co-equal, and St. *Basil* means no more.

And this undoubtedly was the Sense of the Ancient Church, as is evident from *Justin Martyr* (34) in his first *Apology*, where the better to clear the first *Christians* from the Charge of *Atheism*, He says that

(33) Καὶ ὑποδείκνυμι—Τρεῖς εἶναι λέγουσιν ἄλλας ὑποστάσεις, &c. De Spir. Sancti. c. 16.——Christian Liberty asserted, pag. 85.

(34) Just. Martyr. Apol. 1. pag. 24. Ed. Græc.

in Order of *Personality* they worshipped the *Father* in the first Place, the Son in the *Second*, and the *Holy Ghost* in the *Third*, but continues He, they say we *Act like Madmen*, in worshipping a *Person* that was crucified next to God the *Creator*, but this they do, as being ignorant of our *Mystery*, that all the *three Persons* are one and the same God, without any *Distinction*, without any *Superiority*, *Priority*, or *Supremacy*, as to *Nature*, *Essence*, and *Existence*.

To confirm the Truth of this, and that most expressly, we need go no farther than to *Epiphanius*, who liv'd much about the same time with *St. Basil*, who in one part of his Book against *Heresies*, saith, *Our* (35) *God is but one, Father, Son, and Holy Ghost, three Persons, one Sovereignty*

(35) Εἰ γὰρ ἡμῶν ἔστιν ὁ Θεός, πατὴρ καὶ υἱὸς καὶ ἅγιον πνεῦμα· ὅπως ὑποτάξαις, μία κυρίως μία θεότης μία ἀδελφολογία, καὶ ἑ πολλοὶ Θεοί. Epiphan. pag. 267. Ed. Pet.

or Supremacy, one Godhead, one Doxology, and not many Gods.

And in another Place, speaking of the Father, Son, and Holy Ghost, his Words are, (36) *One holy Trinity uncreated.*

And in a third Place, speaking again of the same three Persons, he calls *Christ* (37) *our Saviour and our God* : and then of all the *Three* he thus expresses himself, *One holy Trinity, and of one Substance, by whom all things were so well and so beautifully created.*

With the same good Grace and Assurance you press *Clemens Romanus* into your Service (38), as in pag. 97, 98 ; and would insinuate, from his using the same Words with the Apostle in his ninth Chap-

(36) — μίαν ἁγίαν τεῖσδ' ἀκτιστον. Epiphan. pag. 267. Ed. Pet.

(37) — μία τοῦ αὐτοῦ ἁγία καὶ ὁμοούσιος ἐξ ἧς τὰ πάντα κατὰ θεὸν ἐκτισμὲν. Epiphan. pag. 267. Ed. Pet.

(38) Vid. Christian Liberty asserted, p. 97, 98.

ter to the *Romans*, Verse 5. that he never thought *Christ* to be *God* ; for this you must intend, or else nothing ; which you never could have done, were you not of a *Forehead* more *Corinthian* than the loose Inhabitants of the Place he writes to ; for this Author, in his thirty first Chapter is describing the Dignity of *Jacob* (39,) and reminds us of the great Honours that deriv'd from *Him* to the *Jewish* Nation ; and in his 32d Chapter continues to give us a Particular of them, that among other things the *Levites* that serve at the Altar of the Lord descended from *him* ; and that from *him* also the *Lord Jesus*, according to the Flesh, came, without having any regard to the Words of St. *Paul*, or without touching in the least upon the Divinity of *Christ* ; the Words seeming to be altogether his own, as having nothing farther in view, than to give a brief Narrative of some of those excellent and honourable Advantages that from this Father of the *Patriarchs* accru'd to the *Jewish* Nation.

(39) Clem. Rom. Ep. 1. c. 32.

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But

But to clear this Author from that foul Asperſion you throw hereby upon him, I deſire you would look back to the 20th chap. of his *fiſt Epistle*, and obſerve, that in the Conclusion of it, (40) *He gives Glory, Honour, and Maieſty to Jeſus Chriſt for ever and ever* ; which he never would have done, had he not been perſuaded, that this Doxology was as much his Due, and did equally belong to him, with God the Father, *or the God over all*,

Again, if you will look forward to the *fiſt chap. of his ſecond Epistle*, you will find, that there he exhorts us, (41) *to think the very ſame of Jeſus Chriſt as of God the Judge of the Quick and the Dead*.

Your other Quotation from *Ignatius's Epistle to the Philippians*, as in your 99th

(40) — Δια τῆς Κύεως ἡμῶν Ἰησοῦ Χειρῶ, ὃ ἡ δόξα, καὶ ἡ μεγαλωσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Clem. Rom. Ep. 1. ad Corinthios, c. 20. pag. 102. Ed. Wot.

(41) Clem. Rom. Ep. 2. ad Cor. Ed. Wot.

Page 1

Page, I am a Stranger to, though I have been for many Years acquainted with the Author, yet I never knew he wrote any Epistle to the *Philippians*, and am sure he never did. I have not the Editions of *Vossius*, *Usber*, or *Coselerius*; but I have read that of Bishop *Pearson* and Mr. *Smith*, which is allow'd to be the best, and in this there is no such Epistle. Probably you may mistake, and mean *Polycarp's Epistle to the Philippians*; but this will be of no Service, for there is no such Passage to be found.

I now return to your 77th *Page*, as proposing to consider more at large your Translation and Application of the Words you there recite from (42) *Alexander* in his Epistle to *Arrius*, as given us by *Theodoret*, where, from the Words (*γεννησθαι ὅντι*) apply'd to the Only-begotten, you would infer that *Christ* was of a middle Nature between the *unbegotten Father* and the

(42) *Theodoret. Hist. Ecc. lib. 1. c. 4. Ed. Vul.*

Creatures which were made by *him*. But these Words are not so strictly to be understood of the *Divine* Nature of our Lord, as *Valesius* justly observes, but to be apply'd to the *Person* of Christ, the *Greek* Word (*ὑποστάσις*) being by this Author used in that Sense. And then, as to his being the *Son*, it follows on course, that in regard to his Personality, the Only-begotten may be said to be placed in the middle between the Unbegotten and the Holy Spirit ; or otherwise, that Christ is the mediating Spirit between God and his Creatures, being the Mediator between God and Man : For undoubtedly *Alexander* never believed Christ to be any other than very God, by saying he is immutable, unchangeable, without Variableness, or any Shadow of turning, and by calling the Virgin *Mary* the *Mother of God*, as may be seen at large in this Chapter.

How far therefore the ancient Church was of your Opinion, is pretty evident ; not one of them of any account, or that
ever

ever was esteemed a true Believer in any respect, is with you. *Hereticks* indeed you have of your Side ; for to speak plainly, you advance nothing that is new, but have only re-published the *stale*, confuted *Heresses* that infested the primitive Church ; as for instance, your Doctrine is, that Christ was only a *ministerial Agent*, or the Father's *Servant* in the Creation ; and did not (43) *Eunomius*, Bishop of *Cyzicum*, declare long ago, that the *Son* was the *Servant* of the *Father*, and the *Holy Ghost* the *Servant of the Son*. You say farther, that *Christ* was of a *middle Nature* ; not of the same *Substance* with, but in Nature inferior to the Father : And was not this the Heresy of *Meletius*, (44) Bishop of *Sebastia* ? who taught that Christ was (ἐτερίου) of another *Substance*, or another *Nature*, different from the *Father* ; tho' neither *he* nor *you* can tell what

(43) — Τὸν υἱὸν ἀναδίδουσι τῷ πατρὶ δούλον καὶ ὑπέρτατον, καὶ ὃ καὶ τὸ πνεῦμα τῷ υἱῷ. Philostergius, lib. 5. Ed. Vul.

(44) Philostergius, lib. 5. Ed. Vul.

it is. You may impose upon the World, and claim these Doctrines for your own ; but, to be plain, you have discover'd nothing : we have not any thing from you that is new ; you only revive what has been refuted and exploded long ago, by those ancient *Defenders* of the Faith, whose *Numbers* were great, and *Zeal* very conspicuous in the *Primitive Church*.

I must own indeed your Doctrines of *Mediatorial Worship*, of *Christ's* being an *inferior subordinate God*, not *God over all*, or the true God of Christians, and that of his *ineffable Creation*, have something that is new in them ; the Ancients having clearer Heads, and more refin'd Understandings, than to urge such *Trumpery* upon the World. I congratulate you therefore in this Behalf, as not at all envying you the Felicity you may conceive to your self from being the Author of such *polite Divinity*. Yet, notwithstanding the express Word of God, the Sense of the *ancient Church*, the *Acts* of the four first
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General Councils, and the Writings of the *Primitive Fathers*, are all against you, you seem to triumph as if you had gain'd a Victory ; and having, as you persuade yourself, defeated the *Divinity* of the second Person, you pursue boldly, and attack the whole *Sacred Trinity* at once, calling it a Doctrine of three *supreme Agents* or *Persons* ; and this in your 132^d Page, you say is *Diabolical* ; and in the whole Course of your Book you call it *Tritheism*, or *Tritheistical* ; and in your 39th Page you tell us plainly, without any Reserve, that it is an *impious Hypothesis*.

I shall be very brief in my Reply to this, and very careful not to say any thing but as the Scripture is literally for me : That there was a threefold *Agency*, tho' but one *God*, cannot be deny'd. The *Son* coming up out of the Water, after he was baptized in the River *Jordan*, the *Holy Ghost*, in the second Place, descending in the bodily Shape of a *Dove* upon *Him* ;

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and a *third Person*, at the same time speaking from Heaven, and saying, *This is my beloved Son, in whom I am well pleased.* I will leave you to judge whether there be three *Agents* or no, call them *Supreme*, or what you please. What remains for me to do, is to give *Glory* to that *One God*, the *Fulness* of whose *Trinity* was now so sensibly exhibited.

That this Doctrine, though undoubtedly true, yet is altogether *mysterious*, cannot be deny'd; but this ought to be so far from rendring it *incredible*, that on the other hand it ought rather to persuade us that it came from *God*, and thereby incline us the more readily to believe it.

I know it has been said, and is by a great many maintain'd, that *the less mysterious any Religion is, the more profitable and useful it is to its Professors.* This indeed, as to the *Laws*, the *Precepts* and *moral Duties* of Religion, may be true, and may be of Service in the Application,

plication, and direct us in the Course of our Duty, by preventing that *Ambiguity* or *Doubtfulness* which otherwise might arise.

No Law, Divine or Human, can be too plain, too clearly deliver'd, or too openly promulg'd; but then, in Matters relating more immediately to God, *his Nature, his Attributes, his providential Dispensation with Men*; there must of Necessity still remain *Mystery*, because we cannot by our own *Power*, beyond what is revealed, give any account of them.

In all the Religions, therefore, in the *Gentile* World, before our Saviour, and in all those *erroneous Religions* that now are, where *Christianity* never yet prevail'd, or else is lost and abolished, there is no *Mystery* in any of them, because they are merely *human*; it being, that no Man can *form* a *Mystery*; for it is most undoubtedly out of the *Power* of Man

to invent what he can in no wise comprehend or conceive. *Ridiculous Customs, useless, insignificant Ceremonies, fruitless, superstitious Ordinances*, they abound with; but as for any *sublime or lofty Doctrines*, that raise the *Understanding*, set the *Soul* upon the *Wing*, and enable it to soar to what is truly *Divine*, they know nothing of it, as being the *Product* of *Human Weakness*, and therefore confin'd to what is *carnal, beggarly, and low*.

In like manner also those that are for being rul'd and govern'd by *mere Reason*, are equally at a loss here, nor can they help us to any thing like a *Mystery*. *Absurdities, Contradictions, and Inconsistencies* flow plentifully from them; but *Mystery* we must never expect, for they can never *reveal* what they have no *Knowledge* of; nor will they ever be able to publish to the *World*, which themselves have no *Notion* of; nor by the utmost Powers they are *Masters* of, can possibly make to subsist, so much as in *Idea*.

Mysteries

Myſteries therefore muſt come from *God*, and that Religion which contains them can never be reckon'd an *Impoſture*, becauſe it is *myſterious* ; for indeed theſe are an immediate *Proof* of any *Religion's* being truly *Divine*.

And this is no ſmall Evidence of the Truth of *Chriſtianity*, in oppoſition to all other Religions, perſuading us moſt directly to be fully ſatisfy'd that it came from *God*, if for no other Reason, but from this alone, becauſe the whole Chriſtian Diſpenſation ſo far exceeds our Capacity ; and that therefore, *Great is the Myſtery of Godlineſs, God was manifeſt in the Fleſh*.

Which, as it is the great Doctrine of the Chriſtian Religion, and by the *Apoſtle* moſt deſervedly call'd a *Myſtery*, ſo it is to be underſtood in the proper Senſe of the *Word*, not as it implies any *Secret* that muſt not be imparted to the *Publick*, but carefully entrusted and committed to

a *Few*, but as it carries with it a *sublime Discovery* of the Divine Will and Nature, and is an everlasting Instance of God's unspeakable Love exhibited in the *Person* and *Conception* of the Saviour and Redeemer of the World.

That *Christianity* is founded upon this Doctrine *principally*, which is so very difficult for us to conceive or believe, ought not to be any *Prejudice* against our *Religion*, there being no *Reason* for our *Disbelief* of this or any other *Article* of our *Religion*, because we cannot reconcile it to our own *Notions*.

It seems indeed to be very inconceivable how the same *Person* should be both *God* and *Man* ; but it is not in any wise more conceivable how the same *Man* should consist both of *Body* and *Soul*, so united in one, that the *Properties* of both should belong to the same *Man*, who, from the *Characters* of his *Mind*, may be said to be wise, just, and good ; and from the
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Characters of his Body may be said to be *tall* or *low*, as to his *Stature*; *fair* or *black* as to his *Complexion*; and to his *Constitution*, *weak* or *strong*. So that tho' these strictly speaking belong only to one Part of *Man*, yet the Determination from each of them goes to the *Whole*.

Whatever Difficulty therefore there may be in the Conception of this, or any other *Mystery of our Religion*; whatever the Perverseness of *Infidelity* may urge against the Truth of it; whatever may be alledged by the *Licentiousness* of the Age, *That it is a hard Imposition upon Men, to require them to believe those Things of which they can form no Thought at all*; yet, since they are order'd by *God*, and by Him declar'd unto us, we ought to conclude, without any farther Enquiry, that they are order'd according to the best and most *infallible Reason*; and that altho' we are in no wise able to find it out, yet here even we can discern a great Suitableness in all those *high Mysteries* to the great Design

sign of God, according to *His* own most gracious *Dispensation*, for the Salvation of Mankind.

All this may very well be apply'd to the Doctrine of the *Holy Trinity*; this being a *Mystery* equally cavil'd at, deny'd, and exploded by the present Age. But that this Doctrine ought as effectually to engage our Assent to it, as any other in Holy Scripture, is evident from this single Consideration, because it is as *fully and expressly reveal'd*, as any other therein contain'd; St. *John* himself, 1 *Ep.* v. 7. declaring, *there be Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One.* Indeed our Adversaries to this Doctrine, as you yourself do in your 66th Page, deny this *Text* to be genuine, and boldly say it is *spurious*, and that St. *John* never wrote it: but then what must become of the next Verse, *There are three that bear Witness upon Earth, the Spirit, the Water, and the Blood; and these Three agree*
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in one : Which is said by way of Comparison or Illustration, to help us to a more clear and perfect *Idea* of the *Blessed Trinity*; and therefore if one *Versè* be excluded, *the other* should be cashier'd also, or else we break in upon the *Whole*, and render the Meaning of it *imperfect and abrupt*, there being nothing in this whole *Chapter* that these Words can possibly allude to, except this that so literally bears Testimony of the *Blessed Trinity*.

But now *this*, and all other Mysteries of our *Holy Religion*, would readily be embraced and assented too—if Men would have a due Honour and Regard to the *Veracity* of *God*—if they would be govern'd and directed by the immediate *Evidence* of the Truth of that *Revelation*, as exceeding all the *Evidence* that can be given of its Falsity—or if they would but consider that by *rejecting* these revealed Truths, *they* involve themselves in far greater Difficulties, than can possibly arise from the *Belief* of them, as might

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most amply he made appear, were the *Evidence* on both Sides to be compar'd. It must be own'd indeed, that the *Mysteries* of the *Christian Religion*, are such Things as can in no wise be demonstrated by *Reason* or proved by *Argumentation*, it being altogether out of the Reach of either, and therefore must be proved from the reveal'd Word of *God*, for *Revelation* must decide where *Reason* is insufficient, and such *Decision* we ought to abide by; for if a Matter be never so much above our *Reason*, it will in no wise warrant us to withhold our *Assent* to it, provided it does not *contradict* it.

If the Doctrine of the *Trinity* be examined according to this *Rule*, we shall easily perceive our Duty to assent to it, because in *Terms* there is no manner of Contradiction in it— for we don't say there is *one God* and *three Gods*, which were all one as to say, *there is one God and not one God*—neither do we say, there is *one Person* in the *Deity* or *three Persons*,
which

which were all one as to say, there is one *Person*, and not one *Person*, neither do we say, the Father is the *Son*, at the same Time we say He is not the *Son*: These are only the imaginary *Contradictions* in *Terms*, and these are no Part of the *Doctrine* of the *Trinity*.

But these Things have been so very often, and so very amply, proved by better Hands, that did not the present Occasion seem absolutely to demand it, it would be superfluous even to mention it. Neither would any Men be at all dissatisfied in any of these Points, would they check their arrogant Pretences to that Knowledge which they never can *attain to*; and confess their Ignorance and Inability which they can no wise *Remedy*—Would they abstain from all confident Conclusions, which when *Revelation* is laid aside, are made at *Random* concerning the Nature of *God*—Would we acknowledge that we cannot penetrate into that vast and sacred *Darkness*, being like the

great *Deep* ; nor into that Glorious *Light*, wherein He dwells, being equally *impervious* and *inaccessable* — Or would we but assent to and acquiesce in what He has told us of *Himself*, and which otherwise we never should have known, we should then believe, that the *State* of His *Essence* is best conceived by us under the Notion of three *Persons*, *Father*, *Son*, and *Holy Ghost*, co-existing in one *Eternal God*.

And that the great *God* should reveal Himself in this Manner, seems to me to be mighty necessary to the *State of Christianity* ; Mankind being hereby enabled the better to comprehend the *Love* of the *Eternal Father*, in the *mysterious Sacrifice* of His *Son*, (*very God*) for the *Redemption* of the World. For had He been a *Creature*, or any Thing less than *God*, I cannot conceive the *Love* of the Father in sending, or the *Merit* of the *Son* in being this *Sacrifice* that was offered for us : But a Christian must believe, *that* according to St. *John* iii. 16. *God so loved*

*loved the World, that he gave his only be-
 gotten Son, that whosoever believeth in
 him, should not perish but have everlasting
 Life—or as in 1 John, c. 4. v. 10. Here-
 in is Love, not that we loved God; but
 that he loved us, and sent his Son to be
 the Propitiation for our Sins. Moreover,
 after the Ascension of our Lord, for a final
 Completion and more full Confirmation of
 all former Promises and Predictions, as
 well as for the Comfort, Support and Di-
 rection of all Professions of Christianity,
 in those fundry Troubles and Distresses that
 befel them afterwards, it was highly neces-
 sary that God should exhibit Himself in a
 Third Person, viz. the Holy Ghost, which
 descended upon the Apostles in the Shape
 of Cloven Tongues, as of Fire, and sat
 upon each of them; and now when this
 Blessed and Glorious Dispensation was
 thoroughly compleated, and by the Bles-
 sing, Influence, and Operation of this Holy
 Spirit, a Christian Church was founded
 upon Earth, all its Professors are to be ad-
 mitted into it by being Baptized in the
 Name*

Name of these three Persons, Father, Son, and Holy Ghost, one God Blessed for ever, Amen.

Now if this be the true Meaning of the Doctrine of the *Trinity*, here is nothing like *Tritheism* in it; and if it be a *Revelation* which God has given of *himself*, by which we are the better enabled and instructed to form the most amiable *Character* of his adorable *Goodness* in our *Redemption*, what *Indignation* and *Horror* must every good Christian's Soul be filled with, to hear it called, a *diabolical* and *impious Hypothesis*?

There is one Thing in Relation to the Divinity of our *Lord*, the second *Person* in the *Trinity*, which I have not yet spoke to, and I think ought not to be omitted, your palpable Abuse of that Text in *St. John*, c. 10. v. 30. *I and my Father are one.* This you say in your 50th *Page*, is to be understood of *Unity of Concord and Power, not of metaphysical Substance*, and
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in your 91st Page, say, all the Ancients unanimously understood it so— Are you not ashamed of this insolent Assertion; for this Text is made Use of by *Athanasius* (45) near thirty Times, and every one against you, especially in that Sense you would have it understood, *viz.* of Unity and Agreement; *God forbid that I should understand the Text, I and my Father are one in any other Sense, than that of Unity and Concord, says Arrius: Athanasius replies, I understand a perfect Quality of Persons, but a Unity of Divinity or Substance; and this was the Sense they were always took in formerly, and must be so now, or otherwise you are but one remove from what the Heathens said, That*

(45) Vid. Opera Athan. Passim, especially, Athan. Archiep. Alex. in Nicæno Concilio contra Arrium. Disput. Vol. 1. pag. 116. Ed. Par.

Ἀεὶ μὴ γίνωτο μοι τὸτο φρονῆσαι, ὃ γὰρ Σωτὴρ ἔπινεν
συμμενίας ὅτι, ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. Athan. Ὁ Κύ-
ριος Ἰησοῦς ἔκρινεν, ἐγὼ καὶ ὁ πατὴρ ἓν εἰμι, ἀλλ' ἔφησιν ἓν
ἐσμεν καὶ τὴν δύναμιν τελευτῶν παρέστησιν ἐν τῷ λέγειν ἐν ἐσμεν.
τὸ δ' ἓν, τὸ τῆς ὑπὸς ἐσθίματος. Vol. 1. pag. 116. Ed.
Par.

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the *Gods* ruled the World, by having a good *Agreement* or *Understanding* with one another.

However, since *Scripture* is of so little Validity with you, let me offer one single Instance from *Pagan Authority*, which seems to me most convincing, and uncontrollably to prove, that all the *Ancients* were intirely perswaded that *Christ* was *God*; the *Roman Historians* telling us, it was every where given out and universally believed, that a *Person* was expected to come out of *Judea*, who should *Rule* the whole World— and this *Person* also was as universally believed to be *God*— and that after a miraculous Manner, He was to be *Incarnate and born of a Virgin*; for the *Emperor Domitian*, whose *Ambition* led him on to be perswaded that *he himself* was the *Person*— accordingly therefore, as *Suetonius*, *Xiphilinus*, &c. at large inform us, and as *Martial* and *Statius*, the *Poets* of his Reign, Flatter and Address him, he commanded *himself* to be *Worshipped* as a
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real God, directing his *Secretaries*, to sign his *Orders* to his *Deputies* Abroad, your Lord and your God ordereth it to be so; and that He might not be wanting in any Particular, relating to the Person who, according to their mistaken Notion, was to be this *universal Monarch*; but that He might answer most compleatly, every Thing that was said of Him, he gave out that He was also born of a *Virgin*, that *Pallas* was his *Mother*, that he was the *Son* of the chaste untouched *Minerva*; and having, as it is highly probable, learnt further from the *Jews*, that this *Person* also was to *descend* from *David*, that He might make the Way to his *Ambition* the more *Easy*, and remove every Thing that might seem to oppose it, he made a *Decree*, that every *Soul* remaining of the *Seed* of *David* should be cut off; from which Instance it is evident, that if *Christ* be the *Person* in whom all these *Characters* centre, if he was the *King* of *Israel*, if he came from *Bethlehem* of *Judea*, if he was *Born* *King* of the *Jews*, if all the *Predictions* and *Descriptions* said and

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given before of *that Person*, were completed in *him*, He must then be the very *Person*, who by *Heathen Rome*, by the *Christians* and *Jews*, was then, and is now, in *Contradiction* to all you write, *believed and declared, to be very God*, and as our *Creed* teaches to profess, *Incaruate and Born of a Virgin*.

It might be expected I should examine more particularly all those *Texts of Scripture* you have so grossly abused to serve your End, but I omit this because a Time may come, when it may be done in another Manner; as, first to sum up the Interpretations, that *Arrius* and his Followers give us of these *Texts*, as far as can be gathered out of the Writings of those who wrote, from the Year 320, to 450, or from the Council of *Nice* to the Council of *Chalcedon* inclusively; in the next Place, to enquire how far these Interpretations, have been illustrated, defended and improved by *Socinus* and his Adherents, and then to manifest what Progress to our
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Modern *Arrians* have made under the Conduct of these illustrious *Leaders*, and last of all to give the true and *orthodox* Meaning of all these *Texts* using at the same Time what Arguments I can to support and defend it.

To be brief, for the present therefore, and to sum up in a few Words, the important Truth I am contending for, and to which you are so virulent an *Adversary*— If the *Word of God* rightly understood can affect us —If the Exhortations and Practice of the *Apostles* as well as of the *Primitive Church* can move us —If the continued *Worship and Invocation of Christ as God*, can administer the least *Idea* of His Divinity?— If the most convincing Proof of His being *Creator* of the World, can possess us with a just Sense of his *Eternity* and *Power*— We see how all these combine and are united in the most full and uncontrollable *Demonstration* of that *Truth*, that *Christ and His Father are one*, not only in *Unity of Argeement, Concord or Love*,

but in *Power, Nature and Substance*; and therefore our *Blessed Lord*, the second *Person* in the *Trinity*, is equally with the *Father*, the one *God of Christians*.

In your 19, 20, 21, 22, 23, 24th, &c. you harrangue upon *Liberty*, plead for *Private Judgment*; and cry out against *Excommunications, Deprivations, and Church Censures*, and in your 11, and 12th *Pages*, excuse your *Errors* by your *Sincerity*; But is there any room for all this? your *Private Judgment* is allowed you in all Things, provided it does not oppose the express and revealed *Word of God*, or overule the genuine Sense or true Meaning of the *Scripture*; no Man is going to controul your *Reason*, but to check your *Audacious Sallies*, when you fly in the Face of *Eternal Verity*.

What should make you cry out so loudly against *Excommunication, Church Censures, &c.* I am at a Loss to conceive, Have not all *Bodies and Societies* of Men, whether

whether *Civil, Politick, or Religious, Laws or Rules*, whereby to judge and punish *Delinquents*? And must the *Church of Christ*, the most *valuable Society* upon Earth, be left Naked, without any Laws to guard and support Her *Authority*? Without any Power to punish *Offenders*? Without such *Ordinances, Censures, and Penalties*, as best tend to *Vindicate and Preserve Her Honour*, and in themselves, exclusive of the *Divine Sanction*, are most suitable to Her *State*?

What you say also, as to *Error and Sincerity*, seem to me to be of very dangerous *Tendency*; for if a Man may *Err* in one *Profession* and be *Guiltless*, why may not the *Innocence of Error*, be allow'd in another? they may all severally Plead that they are equally *Sincere*, that they are neither *Partial* nor *Prejudiced*, that they endeavour ingenuously to find out the *Truth*; and are govern'd only by that which appears to them *to be so*, and then the *Papist* may say, He thinks Himself

self obliged to adhere to the Doctrines and Traditions of His Church, as well as you to the mere *Dictates* of your Reason, though equally *irreligious, abominable and corrupt.*

Yet if I have any right *Notion* of Christianity, it seems to me intirely to preclude all Manner of *Enquiry*, and then your boasted *Sincerity* must fall; for our Faith is not the mere *Result* of Reason or *rational Enquiry*, but as the *Apostle* says, *the Gift of God*, otherwise it would be *Knowledge*, or *Conviction* arising from *Demonstration*, and not a *Divine Virtue*: For a *Christian* must *believe* because *God* has revealed it, and obey likewise, because *God* has commanded. To enquire too curiously, more especially supposes *Doubt* or *Diffidence*, which reflects immediately upon *God's Veracity*; all that a *Christian* has to do, is to *repent and believe the Gospel*; and what that implies may be perfectly understood, without any *deep Speculation* or *profound Enquiry*: the *Error* there-

therefore, must be of the *Will*, and not of the *Understanding*, in obstinately withholding our Assent to that which is supported by the greatest *Evidence*, and carries the greatest *Conviction* imaginable along with it ; and any Person that *Questions*, *Denies*, *Misrepresents*, or *Prevaricates*, with any *Article* of His Faith as contain'd and enjoyn'd in the *Gospel*, Errs wilfully and *fundamentally*, upon which His *Error* must be extreamly Sinful and *Destructive*; and then notwithstanding all you say, although we may abhor the *Errors* of the *Church* of *Rome* (as I trust we all do,) yet to be involved in others that are alike *Dangerous* and *Disbonourable* to the *Christian Religion*, is a just Reason to refuse *Communion* with any such; and indeed upon the whole, as it is sinful to join in *Communion* with a *Papist*, so it is altogether as much so, to *communicate* with a *Deist* or an *Arrian*; for it is joining God and Behal, it is making *Light* and *Darkness* to have *Fellowship* with one another.

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And that such a Conduct should be observ'd in all Christian Communities, is absolutely necessary, for the better *Vindication* of a true *Faith*, for the fuller manifestation of the *Enemies* of our *Religion*, for the greater *Confirmation* of all in their *Belief*, and for the more *ample Satisfaction* of all that are truly Zealous : And this not only in our more solemn Meetings ; but indeed in our daily *Conversations*, as Dr. *Waterland* very judiciously observes, from *Irenaeus*, in the Case of St. *John* and *Polycarp*, with *Cerintus* and *Marcion*, because the greatest Part of Mankind being led more by *Example* than *Precept*, they will hardly be brought to think, that *Heresy* or *Infidelity* are Things of such a heinous Nature and dangerous Consequence to their *Souls*, when they see the *Promoters* of them had equally in Esteem with others, and caress'd with the same *Civility* and *Address* : Besides, this begets *Prejudice* in the *Zealous*, emboldens the *Deceiver*, and renders the *Weak* more *obnoxious* to His *Designs* ; and scarce any Man will
think

think himself mistaken, when *Truth* and *Falshood* were alike *courted*, all Mankind may be puzzled, and still made to wander in the *Mazes* of *Uncertainty*, for want of that due *Direction*, which otherwise might arise to them, from the *Distinction* of outward and visible *Respect*.

To behave therefore with such *Distance*, is not only expedient, but highly requisite; for *Error*, with but a little *Countenance*, soon grows *audacious*, presently insults the *Truth*, baffling and abusing every thing that can be brought in its *Defence*.

All you say concerning *Liberty*, is equally vain and trifling, without any real *Ground* or *Foundation*; for under such an *indulgent Government*, what can you desire more than you have? You have all the *Liberty* that any *honest sober Man* can *wish* for, and as much as the very *worst* of Men can *abuse*. Can the most *loose*, the most *irreligious*, *ungovernable*

vernable, or contentious Spirit, be more at large, or act with more Security, without hazarding either Person or Estate? Give me leave therefore to tell you, that All, of your Way of Thinking, ought to be so far from apprehending any manner of Uneasiness, that indeed you are but too greatly encouraged; for do you not all bask in the Sunshine of Preferment, and roll in the wealthiest Dignities of the Church? when the Orthodox, notwithstanding their repeated Oaths and Subscriptions, have the hard Fate to be represented as dissaffected, and are therefore abandon'd to the scanty Pittances, and can hardly be admitted to pick up the Crumbs which fall from the Rich Tables of the Church's Patrimony,

To seek for farther Liberty, looks like grasping at Power; which God forbid should ever be in the Hands of an Arian; for the early Days of that Heresy have left behind them but too lamentable and detestable Instances to Posterity.

Oh !

Oh ! methinks I see *Orontes* stain'd with *Blood*, and behold with Horror its *discolour'd Stream*——As in the Time of the Emperor *Valens*, according to what *Sozomen* (46) and *Socrates* both inform us, when the most horrid and barbarous Persecution of the *Orthodox* raged at *Antioch*, who were most inhumanly murder'd, and their *Bodies* thrown into the *River* : As also that of the *eighty* venerable and religious *Presbyters*, the chief of which were, *Urbanus*, *Theodorus*, and *Menedemus*, who came to *Nicomedia* to complain to the Emperor *Valens* of the Persecutions they suffer'd by the *Arrians* on account of their steady Adherence to the *Orthodox* Faith, as settled in the Council of *Nice* ; but instead of being relieved, the *Emperor*, according to the *Moderation* of an *Arrian*, gave Orders to the Præfect *Modestus*, that he should put every Soul of them to Death. But *Modestus* fearing to do this openly, lest it should cause an

(46) *Sozomen*, lib. 6. c. 18. Ed. Vul.

Uproar or Insurrection amongst the People, convey'd them on Board a Ship, pretending they were to be banished, or transported; but gave secret Orders to the *Sailors*, that when they were got to *Sea*, they should set Fire to the Ship; which they did, themselves escaping in a Boat, and the Ship being left *adrift*, every Soul perished on the Coast of *Bithynia*.

These two, so pregnant Instances of *Arrian Lenity*, may teach the World what they must expect, had they *Power* in their Hands, and that there must be some latent *Design*, some such secret Intention lurk under their Complaint, and most unnecessary arguing for *Liberty*, at such a Time, when they do so *plentifully* enjoy it, the Nature of the Thing does but too plainly *insinuate*; for this has always been, and is now the Occasion, of all *Tumults, Violence, Riots, and Disorders*, and was ever made use of in Defence of *Resistance* and *Rebellion*; altho' this at last turns to their Destruction, by
 pro-

provoking the *Government* they *oppose* and *murmur against*, to Severities, and involving themselves and others in the most pernicious and dangerous Consequences that can be.

For could private *Ambition* once get into *Power*, to which a pretended Zeal for *Liberty* is always made the Way, it is to be fear'd, that Power would be more *abus'd*, in *rigid persecuting Measures* against those that live under it, than *Liberty* ever yet could suffer under any legal *Limitations* or *Restraints*.

Now, as such a *wide, licentious* Notion of *Liberty*, that without regard to *Laws*, must allow Men to do what they *please*, is *destructive* of all *Government*, evermore disturbs the *Peace*, and ends finally in the Ruin of the People: So likewise such wild Notions in *Religion*, especially in the *Christian* Profession, sap the Foundations of *Moralizy*; *Infidelity* and *Immorality* being equally the *Product* of a *vitiated Faith*,

*Patb, and may alike say to Corruption,
Thou art my Father.*

(47) *Arrius* had so just a Notion of this, that he had no sooner taught that Part of the World where he liv'd, to deny the *Divinity* of their *Saviour*, but he immediately excited and encouraged them to the inordinate Gratification of their Lusts and Passions; and to this end published his *Thalia*, a Piece, as *Historians* tell us, more lewd and debauch'd than the most lascivious *Verses* of the infamous Poet *Satades*.

And indeed it cannot well be otherwise; for when the Author of any Religion is believ'd to be merely human, it enervates the *Authority* of his *Precepts*, and all his *Laws*, (such excepted that fall in with the corrupt Inclinations of Mankind) are entirely lost, as to their *Efficacy*, their *Pre-*

(57) *Sozomen*. *Ecc. Hist.* lib. 6. c. 14. Ed. Vul. *Socrates* *Ecc. Hist.* lib. 1. c. 6. Ed. Vul. Σαταδωσις ἄσματος ἐκπαλίηθη.

valency

valency, and Power ; and as Mahometanism but too soon succeeded the Arrian Heresy, so the Success and mighty Progress it has made in the Eastern World, is owing to nothing more, than its indulging its Professors in those carnal Gratifications, which are known to be extremely vicious and immoral, and below the Dignity of Human Nature ; it being no difficult matter to gain Proselytes, when the Wickedness of the World, and the Institutions and Precepts of Religion, draw the same Way.

If therefore we would check this growing Evil, and put a stop to those Mischiefs that evidently flow from it, instead of *puzzling the Truth with obscure Notions, or impairing it by artful frivolous Distinctions ; instead of corrupting the Scriptures by false Glosses, or abusing it by forc'd, incoherent, and unwarrantable Interpretations,* we ought earnestly to contend for *the Faith once deliver'd to the Saints,* to assert and vindicate the *Divinity of our*
Re-

Redeemer, the better to enforce the Observation of his *Precepts*, and to add to the Validity of his *Laws*; for if we are persuaded that *Christ* was *very God*, and keep our Faith in this respect inviolate, unshaken, and unrepov'd, his *Laws* will much more effectually govern, influence, and direct our *Consciences* and our *Practice*; for undoubtedly *true Religion* is the best *Foundation* of all *Morality*; but then as no Man can be a true *Christian* without being *good*; so there can be no true *Goodness* without *Christianity*.

ERRATA.

P. 13. l. 20. for *insert*, r. *infer*. P. 17. l. 14. for *lost*, r. *lost*. P. 41. l. 6. for *did*, r. *do*. P. 62. l. 10. for *Duty*, r. *Duties*. P. 63. l. 3. r. *Gnostics*. l. 5. for *Ebrinites*, r. *Ebionites*. P. 69. l. 6. for *Coselerius*, r. *Coselerius*. P. 76. l. 20. *that* is omitted. P. 82. l. 23. for *or*, r. *and*. P. 83. l. 3. for *only the imaginary*, r. *all the imaginable*. P. 84. l. 13. for *mighty*, r. *highly*. P. 85. l. 12. for *Quality*, r. *Duality*. P. 96. l. 6. for *great*, r. *greater*.

